

# THE HERALD OF THE GOLDEN AGE

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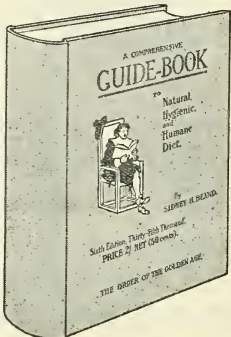
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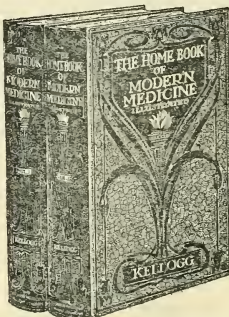
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# THE HERALD OF THE GOLDEN AGE

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## The Gift of Understanding.

**A**mong all things desirable and attainable by human effort, the Gift of Understanding is pre-eminent. For next to the Holy Grail (human love in its highest and truest form), which is only given to a few, this constitutes the most satisfying and permanent wealth. Those who possess it have the key to many treasures; they command many sources of pleasure, avoid many dangers and afflictions, and enjoy inestimable advantages. And it is only because we fail to realize these facts that so many of us rest content with a meagre amount of knowledge (the basis of Understanding), with unobservant eyes and unreflecting, unenquiring and impoverished minds.

The extent of our Understanding is the true measure of us all; and is also the chief factor in our affairs, both in this life and in those which wait us in the future. Our ability on all planes, resourcefulness and *savoir faire* in all circumstances, success, friendships, enjoyment of existence, and evolutionary progress, depend almost entirely upon it. Thus it controls every situation, regulates our usefulness, and moulds our destiny.

In every business and profession it is of untold value, for it is the fundamental source of ability, tact, foresight, prudence and enterprise. The physician, soldier, statesman, lawyer, and pastor, alike find it indispensable, and fail or succeed according to their possession or want of this gift; and whether in the home circle, the court, or the legislative assembly it gives pre-eminence. In fact, in all cases it is the hall-mark of attainment

and power. Without it we suffer limitation and fail.

The employée who can grasp affairs quickly and do the right thing at once is manifestly of much greater value than an unintelligent worker. Promotion comes to such—the Gift of Understanding securing it.

The expert motorist with a seeing eye and a hearing ear, can instantly diagnose the cause of a temporary failure of his engine. He knows what to do, for he understands. But a dull-witted driver may be delayed for hours by the same mechanical trouble.

Wise and talented people find it difficult to associate intimately with ignorant and stupid ones. The most brilliant thinker and talker becomes inexpressive and silent in the presence of those who are incapable of appreciation and response. And, consequently, men and women who lack Understanding exclude themselves from circles which are illuminated by intellect and culture. In marriage, above all, there must be extensive comprehension if there is to be any large measure of happiness.

We all gravitate to our own sphere, and if we remain dullards, with such must we congregate here—and also hereafter. If we know so little that we still love vanity, superficiality, and worldliness of the most elementary and inane sort, it is folly to expect to enjoy the society of angelic beings when we lay aside our robes of flesh and stand revealed in mental and spiritual poverty. Lack of real adornment will disinclose us to intrude among those with whom we should be manifestly out of harmony; and we shall instinctively go to our own place until such time as we become qualified to associate with souls more highly evolved.

— — —

Want of Understanding is the cause of our failure to comprehend the vital conditions and phenomena around us, to know ourselves and each other, and to co-operate with the physical and spiritual laws that determine weal or woe. And such misconception causes nearly all our blundering, transgression, suffering and disappointment.

For instance: if we are ignorant of the laws of physical health, we make mistakes, and bring upon

ourselves—and also perhaps, upon others who depend upon us for guidance—pain, wasting sickness and premature death. Understanding of the conditions upon which health depends—such as pure and natural food, abundant exercise, fresh air, and regular work—would save ourselves and them, from much inconvenience, loss and unhappiness.

Knowing little or nothing of the inevitable operation of those higher Laws that are related to conduct, our treatment of those around us, service to our fellow-creatures, and spiritual progress—those Laws which bring certain penalty or reward to every human soul—we are inclined to go carelessly through life; inflicting injuries by thought, word or deed; trampling on the sentiments or infringing the rights of others; and thus sowing a harvest of retribution for the days to come.

Even refraining from active unkindness we are, because of lack of Understanding, likely to waste life's opportunity for doing good; to misuse or fail to use our wealth, intellect and influence; and to leave this world little better for our existence, when we go with empty hands and wizened souls into the searching presence of those ministering ones who are clothed with the spirit of the heavenly spheres.

If it has never been thought worth while to investigate our latent powers and to know ourselves as *spiritual entities* rather than as mere physical bodies "which have a soul," we suffer loss because of failure to understand our birthright as the children of God, our inherent power to transcend the material consciousness and conditions, and our measureless possibilities during the immortal career before us because of this vital relationship to an all-wise and all-powerful Being. Faith being consequently small, our attainment corresponds with it in accordance with the law relating thereto.

On the other hand if we have failed to recognise our personal limitations and actual capacity, we are inclined to over-estimate our importance, or to get inflated with an undue sense of infallibility, and are then in danger of making ourselves grotesque. The right understanding of ourselves would enable us to avoid both these sources of weakness and their results.

But most important of all perhaps is the faculty of understanding other people. For it is through inability to realize their true intentions and legitimate desires and ambitions, their striving and temptation, inherited temperamental weakness or bias towards wrong-doing, the difficulties of their environment, or unrevealed disappointments and sorrows, that we so often act towards them as we should not do if we only understood them better.

Misconception prevents our giving the exact sympathetic help they need and thus limits the service we can render. It also hinders the growth of friendship, for human beings never get very intimate with people who misunderstand them, whereas they are greatly inclined to welcome the advances of those who discern them aright.

How many heartaches, separations and tragedies would be avoided if the Gift of Understanding were more cultivated and less rare! How differently

almost everyone would act if misapprehension were not so common! How much more philanthropy we should see manifested, how much less transgression of Law, and blundering in all our personal, social and national affairs! Our very empire itself is threatened at this time because our statesmen fail to understand our real, most vital, and most urgent national needs; and are wasting valuable time and opportunity in party strife or in promoting legislation that is of dubious value or necessity!

But some will ask, "How can Understanding be increased, and this gift obtained?" And the answer is, "By real aspiration and persistent effort." It cannot be bestowed upon a man or woman like a title or a purse of gold. It has to be striven for, and acquired by degrees, for it is the result of study, observation, experience, and mental concentration. But our quest of this treasure, which Solomon wisely desired above all other gifts, will be furthered if we realize certain facts.

It is primarily based upon practical knowledge resulting from attentive observation and sympathetic projection of the mind. But it is also largely dependent upon personal experience, therefore the fuller and richer are our lives, the more will our understanding increase.

To understand what goes on in a beehive, we must watch the doings of the inhabitants, and find out *why* they do certain things. This means thoughtful attention. The same rule applies to men and women. If we want to know *why* they do things, we must watch *them* attentively, and with kindly sympathy, always remembering that their intentions are probably better than their actions would lead one to suppose. Very few of us ever reach our own ideal standard, or make the physical instrument bequeathed to us by our ancestors perfectly responsive to our volition.

Then, as our own experience is limited, we must read what others have recorded for our instruction or enlightenment. History can teach us much; getting into close touch with all sorts and conditions of men can teach us more.

And it were well for us to remember sometimes that although some of the most enlightened of our Race can no longer speak to us with mortal tongues, illumination can be sought from them by telepathic enquiry. Most of the "brilliant ideas," flashes of genius, and revelations of truth that enhance human reputations emanate from super-mundane spheres, for "Inspiration cometh from above." And in every case when human mentality fails to discern, we may feel certain that "God understands" and will reveal the truth to those who serve Him and mankind.

We must do things for ourselves and others, and be practically useful, instead of depending upon others for almost everything. No indolent and lazy person can gain Understanding. Capacity and talent are the result of effort and practice. The man who would understand gardening must cultivate a garden; the girl who would understand housekeeping that she may reign successfully in woman's kingdom

must begin domestic work and superintendence. The same rule applies to everything.

We must be always finding out "why the wheels go round" concerning everything—eternally asking, "Why?"

We must learn to *think* about things deeply, to *concentrate* upon them until we *know* all about them. To understand the people about us, we must do likewise—trying mentally to enter into their innermost lives so as to sympathize, comprehend and help. And if we want to understand our *other* neighbours—the kinsfolk of the animal world, who are very much like ourselves in all their thoughts, sentiments and ways, because we are also incarnate in animal bodies—we must think about them sympathetically and try to comprehend their virtues, hardships, and sufferings, and the tragedies that overtake them. As the scales are thus removed from our eyes and we realize the universal kinship that obtains, we shall desire to include them in the Golden Rule that is the fundamental basis of all true religion and ethics; and shall feel constrained to "Do unto *them* as we would that they should do unto *us*." We shall then willingly give up all participation in their needless butchery, in the eating of their agonized bodies, or in the wearing of their plundered skins if procured at the cost of their death-throes for our personal decoration.

It is also worth while to reflect upon the fact that the great seers of the human Race, the founders of religions, and epoch-making leaders of thought, have been abstainers from flesh-food. It beclouds the psychic vision and thus hinders the development of Understanding. As Bacon truly said: "Much beef is not good for the wits."

The Gift of Understanding will make us keen to improve ourselves and our talents, and to do something worth thinking about ere we pass hence; for it will make us aware that our future prospects and conditions, both in this and in successive lives, are determined by our present actions and record.

We shall also be more careful to see that we do not take undue advantage of *others*, than that they do not exploit us. And as we draw towards the end of the present life and are brought face to face with the life beyond, we shall realize the folly of expecting to find entrance to the wedding feast without a wedding garment, or to enjoy communion with wise and gifted angelic workers if we, ourselves, are ignorant, earth-bound, unconsecrated, and lacking in high purpose and achievement.

Sidney H. Beard.

If we are immortal souls, we are immortal here; death is but our great progression; let us begin to live as the immortals should.

WILLIAM SMITH.

Four things come not back to man or woman—the sped arrow, the spoken word, the past life, and the neglected opportunity.

OMAR EL KUTUB.

## Dietetic Truths.

**E**ach genus has its own particular food, allotted by Nature; and Man's food consists—or should consist—of fruits and nuts. From them he can obtain all the elements necessary for the upbuilding of a healthy body; and derive the greatest amount of health, strength and energy.

Whenever we eat meat, we invariably eat a certain quantity of poison—which it is impossible to avoid. All animals are constantly creating poisons within their bodies by the very process of living. It would be impossible to find an animal body without them.

Any diet that furnishes all the nutritious properties of meat, without these poisons, is certainly to be preferred on that account. All the nutritive elements contained in meat are also contained in a purer and better form in fruits, grains, nuts and vegetables.

Living wisely upon fruits and nuts elevates the tone and character of the body, increases its energies, and renders the mind more clear and active.

The length of individual life as well as its usefulness and freedom from disease are largely dependent upon the character of the diet. Man should live to be at least a hundred years old without showing signs of decrepitude, whereas the average length of life is about forty-two years. Something is wrong producing this result.

Meat being a stimulant, excites the bodily functions unduly—stimulating and irritating them in an unnatural manner. One stimulant causes craving for another. Meat eating and alcohol drinking go hand in hand.

The heart of the habitual meat-eater beats from 72 to 80 times a minute, that of a person living on a pure diet of fruit and nuts ten times less per minute. Fifteen hundred extra heart-beats every 24 hours makes a very appreciable strain upon the vital forces.

There can be no question whatever that the temper will invariably improve on a fruitarian diet. On the ordinary "mixed" diet, the system is surcharged with toxic substances which mix with the blood and irritate the brain cells. The complexion will also become clear and the eyes will become bright.

Not only do fruits and nuts contain a higher percentage of nutriment than ordinary foods; not only do they maintain the system in a better state of physical, mental and moral health; not only do they simplify the wants of the household and the toil of the woman; not only would the adoption of this diet prevent nine-tenths of the misery and physical suffering in this world, and a large part of the crime, debauchery and drunkenness; but, in addition to all this, the adoption of such dietary would be the chief factor in all social, ethical, and agricultural reform.

Hereward Carrington.



## The Shortcomings of the Public.

(A Reply to "A Layman").

By A CONSULTING PHYSICIAN.

I read with much edification and amusement the slashing attack made on my profession by "A Layman" in the last number of the

*Herald of the Golden Age*. It is very good discipline to have the mirror held up to us, even if be a somewhat distorting one, especially as in our profession we seldom meet with frank criticism, from the circumstance that we have a monopoly and hang together as loyally as we can. It is rash to



criticise monopolists—as Mr. Lloyd George has found out to his cost.

Nor do we frankly criticise in our turn, for the laity, though not monopolists, are at least the holders of the purse-strings, and we, in our turn, must do homage to the Almighty Dollar. This is not a satisfactory state of things, for frank criticism is air and light in dark places, but in the present relations of the profession to the public I scarcely see how it can be otherwise. I will, however, emulate the candour of "A Layman" in the reply I have been invited to make.

"A Layman" describes consultants as going through the solemn farce of making pronouncements of slender value to the patient at the cost of two guineas a visit. He does not dwell on the value of the diagnosis received at such visits, but, setting this aside, is there very much in the ordinary layman to elicit the best reasoning powers of the physician, and to render perfect candour desirable and even possible? "A Layman" gives anecdotes; I will do the same.

A physician of my acquaintance had a patient, a stout florid City man, whom he discovered to be in the early stage of Bright's disease with complications unnecessary to be detailed here. He gave the case anxious consideration and told the sufferer frankly that the only way would be to discard all that he described as "good living," and subsist on an extremely restricted diet, which he indicated.

"And that is your deliberate opinion?" was the reply.

"My deliberate opinion."

"Then, sir, give me leave to tell you that, in my opinion, you don't understand my case at all. I have no intention of being starved, when in the same breath you tell me that I am labouring under a debilitating disease. I shall take advice elsewhere."

The irate turkey-cock of a man puffed and gobbled himself out of the room, leaving the doctor to the comforting reflection that with him departed

at least fifty pounds a year (at which sum he reckoned his fees for attendance on the family).

He heard distant rumours of strong beef tea, tumblers of milk, sweetbreads, etc., in addition to the usual too generous fare (prescribed by a more accommodating medical attendant), and had not even the consolation of feeling he had benefited the patient, who departed this life at the end of eighteen months, persuaded to the last that he had exhausted the resources of civilisation in the treatment of his disease. He might easily have recovered.

This is such a frequent experience that it is a commonplace that most patients do not want the truth; they want only what it pleases them to hear.

"A Layman" comments on our ignorance, and suggests post-graduate courses. I beg to assure him that we often know much more than we find it at all convenient or practicable to tell. It does not take long to reveal the weakness, ignorance and flaccidity of the usual patient, and when it stands revealed it must be—not braced, enlightened—no, but *coddled*, treated as if it were an evidence of sensitiveness and refinement. And unpalatable truths must be served in sauces that disguise their flavour before there is any hope of their acceptance.

Let "A Layman" figure to himself the average crowd that fills our consulting rooms, and the strain it means to be polite, adroit, sympathetic, and to combine this with the anxious endeavour to get in as much real assistance as circumstances permit.

Possibly a stout lady, gross as a muffin-fed poodle, enters first, supported by a confidential maid. She has no idea of a single function of her body, no remotest conception of the laws of health which she daily breaks. Her one desire is to continue her pleasant sins with impunity. For her, semi-starvation, combined with careful watching is the only possible cure. What is to be done?

Thackeray, in his "Vanity Fair," puts the dilemma far better than I can hope to do, and therefore I quote him:—

"The causes which had led to the deplorable illness of Miss Crawley were of such an unromantic nature that they are hardly fit to be explained in this genteel and romantic novel. For how is it possible to hint to a delicate female, living in good society, that she ate and drank too much, and that a hot supper of lobsters profusely enjoyed at the Rectory was the reason of an indisposition which Miss Crawley herself persisted was solely attributable to the dampness of the weather?"

Miss Crawley's medical attendants did not find it possible. In consultation they commented more freely. "Old woman; full feeder; palpitation of the heart; pressure on the brain; apoplexy; off she goes," Dr. Squills said. "Get her up, Clump, get her out; or I wouldn't give many weeks' purchase for your two hundred a year." Miss Crawley naturally was not present at the consultation.

The lobster may be vanquished: it often is, but the prevention of illness in which "A Layman" finds us so sadly deficient, is wholly beyond our power in dealing with the Miss Crawleys or indeed

with any other inhabitant of "Vanity Fair." Custom and self-indulgence are more than our match.

The next entry may be the lady whose chief remaining pleasure in life is to discuss her symptoms (chiefly imaginary) with any doctor for whose time she is prepared to pay. We listen respectfully to the description of that fluttering pain within the region of the heart, and that extraordinary and unique sensation which precedes every meal. We know that if it does exist she would not be rid of it for worlds—it is her *only* occupation and interest. The advice she needs is that of Abernethy—"Live on sixpence a day and earn it." This being impossible, a prescription is tendered. She reads it with the ease of long experience and murmurs reproachfully:

"Why, that is exactly what Sir Biddleton Fogeyson gave me two months ago! I confess I had hoped for something new. It only gave such very temporary relief." Again, what is one to do?

The next arrival may be the young man who runs incredible distances or lifts incredible weights: the object being apparently to see how hard he can drive his heart without causing it immediately irreparable damage. Naturally he has not the faintest knowledge of the rules under which the heart is intended to work, and a temporary breakdown is regarded as an unreasonable state of affairs which a bottle of medicine and a few gymnastic exercises will instantly remedy. With blithe ignorance he protests: "For I am to run at Fozzleton, you know, next week. Can't you just screw me up for that? I jolly well don't care what happens after."

You protest, and explain that a perpendicular dive from an aeroplane would be an infinitely pleasanter form of suicide, and are met by a fatuous smile of unbelief. Again you prescribe, and again with the consciousness of having done a thing which is almost wholly insincere. Yet when his health is permanently crippled, many doctors will in turn be reproached for the inadequacy of their cures.

The next may be another type of patient—the poor clerk with a tuberculous lung. Perfect rest, change to purer air, generous diet, but pure food, freedom from worry—these are the necessities of his case. What use to dwell on the impossible? They are the monopoly of the well-to-do. One suggests a treatment which is but compromise and cannot succeed, and another failure goes down to the doctor's long count.

I must assure "A Layman" that it takes two to tell the truth; one to speak it and one to receive. Also, you cannot give people what they cannot take. The ordinary layman is brought up in complete ignorance of physiology and all the laws of health. He eats coarse food laden with poisons which damage the circulation irretrievably by the time he has reached his fortieth year—often far earlier. He keeps himself going with such drugs as alcohol, nicotine, caffeine, the poisonous extractives of flesh and fowl, and each and all of these are so dear to him that he stakes his life on the off-chance they will not kill him before he is sixty, which indeed is thought a good average duration of life. He does

not know what real health is—never has known it. And, when symptoms which even his ignorance cannot ignore drive him to us, is it fair to blame us for the results of his follies and crimes?

Yes, crimes. For there are such things as physical crimes, and the physician sees them and their frightful consequences daily. But he also learns that there are many people whom he cannot save if all the knowledge of the universe were his. "Ephraim is joined to idols, let him alone," has often to be the verdict.

As a matter of fact intelligent obedience is mostly out of the question. People are brought up to believe that they can do as everyone else does, and that an antidote is always available in the shape of some drug which a really skilful physician can lay his hand on in a moment. What can you do with such folk. Nature's marvellous processes are all around them for the seeing, but they have neither eyes nor ears.

I myself should have been a dead man years ago had I not taken the trouble to observe and correlate my observations. Meat, tea, tobacco, were killing me. I saw the danger, grasped the reasons, and altered my way of living in time. But can I put my hard won experience at the disposal of my patients? Not a bit of it. One here and there will listen and understand, but in nine cases out of ten I find that at first some of them may hear with a little flaccid interest, but if even they get so far as this it dies down after a few weeks' experiment and they drift away to physicians who will treat them more in accordance with their own likings.

I scarcely think it fair to reproach us for expecting to be paid whatever the ending of the case. After all, the issue is not in our hands, and if your lawyer loses a case for you you do not therefore refuse his fees.

The public should go to the best doctors; those with the soundest credentials. If they do not do this—*caveat emptor*.

But for the many difficulties in the way I think the best solution of all problems might be to make ours a State-paid profession. But I am bound to own there are considerations against this course, which is one I have often discussed with my medical brethren. Their opinions are mostly against it.

Personally I think the education of the *public* is more important than even our own. It is the little things of health carefully observed and followed, which keep the wolf of sickness from the door. I do not hesitate to say that if the public knew the real facts of the dietetic question and the ruin brought upon themselves by the ordinary habits of flesh-eating, *quite seventy per cent of disease would disappear*.

Most of the disease I see is *preventible*. And preventible on lines which cost little in money but a good deal in thought and resolution. Are the latter qualities so common that they afford much guarantee of success? No. Send a rich man to Homburg or Marienbad, and he will go, because he can understand a cure that money can buy, and it only costs money. Tell him to lead a controlled and reasonable life and he laughs in your face.

I will sum up in one sentence. An educated

and disciplined public will make a fine medical service. There will not be so many of us because so many of us will not then be needed. But our quality will be infinitely better. The thinking men among us are very well aware of our own shortcomings. But it depends on the public and what they demand from us. *Together we rise and fall.*



## What I saw in Bristol.

By Alfred C. Osborne.

**T**he memories of a scene I witnessed a few days ago haunt me like a horrible dream. I cannot forget it. I wish I could. I went to a slaughterhouse in this big City of Bristol, where there are many scores of such dens of cruelty (about 120), in which dreadful tragedies are perpetrated day by day. These foul places are licensed for the killing of innocent animals; and the men commit these murders in whatever way they think best. Hardened men, many of them with cruel faces and pitiless hearts, often half intoxicated; irresponsible men from whom no account is required, and upon whose work no inquest is ever held.

Have these beautiful creatures no rights? Do they not feel even as we feel? Imagine the picture I witnessed.

A dark, evil smelling, dirty shed, divided into several compartments, or stalls. A cow in each stall waiting for its tragic end. A man came over from the slaughterhouse from the other side of the yard carrying a long rope, noosed at the end, and selected a beautiful cow and slipped the noose over her horns, the other end of the rope being threaded through the wooden block driven into the floor of the slaughterhouse.

The poor animal was then pushed out of the shed and walked fairly willing as far as the door of the slaughterhouse. Then commenced the struggle for life and freedom. The animal had scented blood and feared its doom. This mattered not, there was no consideration for it, so the poor creature was forced forward a few steps by two or three men and boys pulling at the rope through the block. The barbarous struggle went on, the men giving blows and kicks and pushes, and twisting her tail (causing great torture). She was got along the horrible and slippery floor, step by step, terrified, sweating, panting with protruding tongue, and breathing very hard, a truly horrible sight to behold.

But the worst follows. Arrived at the block, the rope was pulled as hard as possible, thereby straining the poor creature's head to the ground. The killer then took the pole axe which has a long pointed spike end, and with both hands raised high in air, with all his might aimed a terrific blow at the centre of the forehead between the eyes.

If the animal's head has not moved, and the killer is clever and thoroughly experienced at such dreadful work, the animal falls down with a sickly dull thud. The spike of the axe which has

punctured the skull (about 3½ inches) is drawn out (sometimes twisted out, breaking more of the skull bone) and a cane with ragged end is inserted into the horrible wound, and the brain is stirred and broken up, while the animal wildly kicks. But when the killer is *inexperienced*, or slightly intoxicated, or the cow moves, the blow is often given in the wrong place, often the eye is smashed, and while the poor animal is writhing and kicking in such awful torture, several more cruel blows have to be given in order to bring the victim into quiescence.

When on its side, the head was pulled up, the neck strained, and a sharp butcher's knife was drawn down its neck and throat, alongside the windpipe, to the breast. Two fingers were inserted in the gaping wound and an artery forced into sight. This was pierced and out gushed the hot blood, which, by the way, is saved for "human food," after which the skinning and cutting up of the carcass commenced. And soon all that was left of the beautiful creature which was so happily grazing on the hillside a few days ago, was a mutilated, decomposing carcass.

We live in "Christian England," where many thousands of such tragic scenes, and many, often infinitely worse, are enacted daily. If it were necessary, we might partially blind our eyes and stop our ears and harden ourselves to such barbarity. But it is *not necessary*, and it is deplorable from every point of view. If right thought and feeling prevailed, and the Christ-Spirit had control over our deeds, the stain of this flesh-traffic iniquity would soon be removed from our country, and a more humane Age would be ushered in.



## The Song of the Slaughtermen.

*"Wherefore if meat make my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble."—1 Cor. viii. 13.*

**F**oul is our lot, and Satan is our governor;

*Listen*, O ye people, and be *fearful* at your feasts,  
For to find you flesh and blood, we are drowning in a flood

Of crimson seas, exuding from the hearts of slaughtered beasts!

Yea, we are lost and our spirits love debauchery;

Would you have the Bible in the hand that wields the knife?

Are you shocked we crave for drink that will help us not to think,

That we love the sin Hell gives us, just to drug the thought of life?

Hold *we* the Faith—the Faith you send to Christendom;  
Are *we* quite contented with Creation's holy plan?

No, we ask is it God's will that we never cease to kill;  
Can the God who loves a bishop love a drunken slaughterman?

No, not for *us* the luxury of Godliness;

Take your 'blessed gospel' where the happy niggers dwell,

For we haven't learnt the need of a pure and peaceful creed,

And we don't believe in Heaven, for we're living now in Hell.

Harold Begbie.

"Hush thy wail, and help thy fellow men; make gold thy vassal, not thy king."



# Karmic Law.

(The Key to Happiness and Right Living).

Being part of a Lecture given at the International Offices of The Order of the Golden Age in May, 1912.

By CAPTAIN WALTER CAREY, R.N.

**I**n discussing this subject I propose to make some comparisons between the well-known Natural Laws and the Spiritual or Karmic Law so little comprehended in this country.



The word Karma is taken from the Sanscrit and literally translated means "Action." It is used in our language in two senses, one when we speak of a *personal* Karma, referring to something that has happened or is going to happen to an individual and which is due to Karmic law; the other is when we speak of the Law of Karma, a spiritual law of Cause and Effect, which operates so that there is no such thing as Luck or Chance or Accident. Everything that happens occurs only in accordance with such Law, and is the inevitable outcome of previous causes, this world being ruled by Divine justice.

In scripture this Law is summed up in the sentence "Whatsoever a man soweth that shall he reap." All kindly and unselfish actions produce good Karma, not always immediately, but quite certainly, and all unkind and selfish acts store up bad Karma, both sorts, good and bad, being repaid at some time or other. But not necessarily in the same sort of events; for instance, if to day we ill treat someone, it does not mean that at some future date we shall receive exactly similar ill treatment, but that the *quantity* of pain or pleasure we meted out will be meted to ourselves. In the words of Arnold :

It knows not wrath nor pardon, utter true  
Its measures mete, its faultless balance weighs.  
Times as are nought, to-morrow it will judge,  
Or after many days.

By this the slayer's knife did stab himself;  
The unjust judge hath lost his own defender;  
The false tongue dooms its lie, the creeping thief  
And spoiler rob to render.

Such is the Law that moves to Righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and consummation sweet. Obey !

All actions cause as it were a Karmic debt, which may be paid to us either in a lump sum, or perhaps in small amounts spread over a period of years. Kindly acts for many years might be repaid in some piece of good fortune, or sudden recovery from illness, or perhaps in freedom from small worries, or in good general health. The Karma of cruelty might necessitate the loss of a limb, or constant ill-health. The important point is that all misfortune, ill-health, and unhappiness, are caused by the working of laws set in motion of our own free will, by our own thoughts and actions, and that an end can be put to all this

misery when we choose. New Karma can be created which will balance against old Karma of the opposite sort.

This spiritual Law of Karma is one of Nature's laws; it is one of the laws made by the Creator, just as He has made the physical laws—as, for instance, the laws ruling the forces of electricity, of fire, or of water. So when one is asked, "How do you know of this law"? "What is your authority"? "How do you know if it is true"? the answer is much the same as if one were asked the same questions about some physical law, and the reply is that the Law was discovered by men who gave time and study to the subject. To investigate, you can either go to some place where the science is studied and put to practical use, or you can learn from books or teachers and experiment for yourself. If, in your experiments, the result always comes out in harmony with the Law, you may feel assured that the Law is truly stated; and in a like way the truth of this *spiritual* Law can be tested.

It is often stated that spiritual matters are mysteries, and are not intended for comprehension, and so they are not studied. It is only fifty years ago, or less, that the same was said about physical Science—that we are not intended to know, and that it is wrong to pry into the secrets of Nature. Many therefore looked on scientific investigation as a dangerous playing with the forces of evil.

Yet physical Science has gone ahead, and the idea that we must not investigate is now seen to be nonsense. So also it will be with spiritual Science. In the East the subject has been studied for centuries, and they have a mass of most interesting information, much of which can be tested by observation, and in this way various spiritual laws have been formulated. The Law of Karma is one of these.

We must remember that when a scientific man speaks of a scientific law, he does not mean that our knowledge of the law is perfect. He accepts it provisionally, always on the look out to modify it when new facts are discovered.

So our scientific definitions are only human attempts to put into words as accurate a statement as possible of what we have discovered about certain laws, and they are always open to revision. For instance the laws of Chemistry have been modified since the discovery of radium, and, as our knowledge increases, scientific laws are brought nearer and nearer to the truth. So with the Law of Karma, as knowledge increases modifications in the details of our human interpretation of it will occur.

It is very important to *understand* Natural Laws, because understanding brings power and safety in everyday life, as well as increased confidence and comfort. Instead of fearing the forces of Nature, they are diverted to our convenience, and we utilise these forces, just as in steam power, motors, electric light. "Knowledge gives power." Ignorant people fear the forces of Nature. Savages, seeing an eclipse, are terrified, and attribute the phenomenon to the action of evil spirits; but educated people

have no fear, because they understand the *cause* and the law which is manifested.

So with Karmic Law: ignorant people live in a state of fear; they fear accident, bad luck, misfortune to themselves and to relations and friends, and when these things happen consider them inexplicable—"a bolt from the blue."

In the leading article of a daily newspaper, speaking of the *Titanic* disaster, it was said, "The mystery of evil is a problem that has exercised vainly the greatest intellects of all ages. . . . In despair we moderns have mostly given up the puzzle." This is how people speak and think at present in a country which though well versed in natural law is ignorant of spiritual laws. Those, on the contrary, who have studied Karmic Law make use of their knowledge to avoid setting in motion the forces that produce misfortune and disaster.

The question now comes "What is the good of these laws?" "What their purpose?" "Why has the all-loving Creator placed us here surrounded by, but ignorant of the workings of such dangerous forces? Let me take an analogy from ship-life in the Navy.

In a ship there are many rules and regulations. A youngster joins and finds himself amongst strange and unfamiliar surroundings; he is ignorant of ship discipline, until he learns by the bitter experience of running up against the rules and regulations. The object of the regulations is not to provide the officers with the opportunity of serving out punishments, but to make these young bluejackets think, and so train them into useful seamen.

The object of the laws of Nature and of Karma is not that the higher powers may find pleasure in punishing people, but to make us think, and to train and evolve our spiritual faculties. What is the best way to train anyone in any branch of life? Is it a good plan for the teacher to stand near the pupil and continually say "Do not do this," "Do not do that," and to be for ever correcting him in time to prevent mistakes? Practical people know that such a scheme is useless, because the pupil gets into the habit of relying on the warnings, and never learns to think and act on his own initiative.

Ship-life elucidates the point. In a ship where the executive officer interferes continually with the details of everyone's work, the result is that, after a while, no one in the ship will act on his own responsibility, and she becomes 'slack' and useless for training purposes.

The best result is where the executive officer lays down good general orders, and then leaves individuals free action, followed by praise and promotion for good work, and punishment for bad work. This system produces reliable officers and men, accustomed to think for themselves.

In one ship in which I served, the officer whose duty it was to administer summary justice in the small every day cases, used the following plan. After fixing the blame, he would ask the culprit what was the punishment due to him, and when the man said he did not know, would express astonishment that any sensible person should have

broken ship rules without calculating the punishment, in case he were found out. Having rubbed that idea in, and ordered the full punishment prescribed by the regulations for the offence, he would then enquire if the man thought it sufficiently severe to prevent his again breaking that particular rule.

This plan worked well, the men getting to see that punishment was not due to the officers, but simply the natural effect of breaking rules. And it is a like scheme, on an infinitely grander scale, that you find in Nature. The Creator has arranged Natural and Spiritual Laws; and ill health, accident, bad luck, ill-fortune, are penalties due to our having broken certain Laws in the past, and these could have been calculated and avoided if we had had the wisdom to discover and obey the laws under which we live.

The word "accident" is a misnomer, for there is no such thing in a world ruled by Divine wisdom. All Science demonstrates that nowhere in Nature is there accident, all is order. Nowhere is there irregularity of action; fire does not cause heat one day and cold another.

We who live in the West have learnt much of physical laws, and as a result many things that were once termed *accident* do not now occur, or if they do are attributed to the true causes. In the East where so much has been discovered of spiritual Law, many events unintelligible to us are accounted for.

In the recent case of the *Titanic*—if that were an "accident" could not the all-loving Creator have sent another ship to the spot and so have prevented all the loss of life and suffering? How easy for him to have ordered a slight alteration of wind or of current or in hundreds of others ways arranged that another vessel might have been brought near.

That He did not do so, is a proof that the disaster was not what is called "accident," but an event in accordance with the working of Divine Laws, both physical and spiritual, which cannot be evaded. To understand the loss of life and all the suffering entailed one must search the Karmic laws, and for a full explanation it would be necessary to know the complete details of each separate life and perhaps of previous lives, until the actions that now produced this Karmic result were ascertained.

And though this is impossible, we may see that an explanation of every detail could be found along these lines for this particular disaster, and for all those that darken the pages of history.

I must point out some characteristics of natural physical laws, and of the spiritual or Karmic laws.

1. All are invariable in their action. This renders their comprehension possible.

2. The physical laws act without feeling or sentiment; fire burns whether for the good purpose of warming a poor person, or for the wicked purpose of burning an enemy. The motive does not count, nor in any way affect the matter. In spiritual law *motive* is most important, because it affects the character of the actor.

3. The laws exist in all countries whether the inhabitants are aware of them or not. The *physical* laws are always in action in Nature, and so are the *Karmic* laws; and every day we make good or bad Karma.

4. Physical law is beneficent if worked *with*, and destructive if neglected or worked *against*, and effect follows immediately on cause.

Steam is a good servant provided the laws of steam pressure and the strength of boilers are followed; but, if these laws are neglected, an explosion follows. Wireless telegraphy is useful, but if the operator disregards the laws of electricity he may be struck dead. Karmic law is beneficent if worked with harmoniously, but if we contravene it the results are disastrous, as seen in the enormous amount of misery and unhappiness in the world. Yet a beneficent arrangement in the working of the Law usually provides a considerable interval of time between cause and effect, which allows opportunity for thought and for the undoing of wrong action.

In considering ship-life we saw that the rules and regulations in a ship are to make the sailors think and act wisely. The Natural and Spiritual Laws in this world are also to make people think and act wisely. The object of the ship-life was to train the bluejackets into useful sailors; the object of life on this planet is also to train us. God's plan for us is Evolution—physical evolution under the pressure of Natural laws, and spiritual evolution under the pressure of Spiritual laws. And right conduct is in all cases that which works harmoniously with these laws.

It is easier to understand Karmic Law if we accept the doctrine of Reincarnation. It gives a logical and reasonable explanation for so much that is otherwise unintelligible and apparently cruel and unjust.

It is to the effect that each of our earthly lives is but a short period in the much larger life of the human spirit, that we come here for a course of training, and, after an interval at the end of each life spent in higher worlds, return again and again to this planet, wearing different bodies each time, and living under different conditions, in different parts of the world, until our training is complete, and there is no more need for terrestrial birth and death—until we are sufficiently evolved to exist in higher spheres elsewhere.

The scheme is often compared to the training of a boy at school who returns term after term until his education is complete, and he is fit to take his place in the larger life of the outer world. The Laws of Reincarnation and Karma, taken together, explain the extraordinary diversity of conditions of human life—because immortal spirits being in different stages of development and training, require different lessons. Thus are accounted for genius and great intellectual powers, idiocy, diseased bodies, and cripples from birth, these being cases of Karmic results from former lives, and not instances of favouritism. The child born a genius is probably one who formerly studied

and acquired talent; the crippled body is the dwelling of a spirit that in a previous incarnation acted with cruelty and lack of sympathy toward others.

The usual objection to Reincarnation is this. If it be a fact, why do we not remember former lives? And the simplest answer to that question is that we are not yet fit to remember; we are not sufficiently evolved to be trusted with that power of memory. For if we did remember, how many of us are strong enough to treat well and kindly those who in a former life ill-treated us, when now in this life placed in our power? What chance would the criminal have of making a fresh start, if at birth he were recognised and all his previous misdeeds were remembered against him? Is not the arrangement that a sponge is as it were wiped over the slate of memory, a merciful and beneficial one? Later on, when more evolved and likely to turn our knowledge to good use, we probably shall remember.

In countries where these spiritual laws of Reincarnation and Karma are generally understood, amongst the population is found a very much greater contentment and acceptance of the conditions of life, and a much happier frame of mind than the restlessness and discontent to which we are accustomed.

In Europe where Karmic law is unknown, the greatest fear of most people is the fear of death; this is proved in everyday conversation, in our newspapers, in the way we speak of the departed and of death—as though it were the greatest misfortune possible—and in our ghastly funeral ceremonies.

In the East, death is not feared. Not that they like being killed or dying any more than we do, but they have no dread of it. The Japanese shewed this in their war with Russia.

There were numberless cases where men went cheerfully to what they knew was certain death. 'Patriotism' certainly, but with the addition I think of the knowledge that death is merely the passing of the spirit to new conditions, and that if the Karma of the life has been good, the motives unselfish, and life's duty done, then the next existence must be happy, and death no matter for dread or fear, but promotion to a higher life.

Someone may ask whether, if everything depends on Karma, the Creator personally attends to every little event of life, adjudging the reward or punishment? My answer is 'No.' He has laid down laws, and there are great Intelligences, who administer these laws, who decide how much of what is owing shall be settled during a life, in what form and when the reward or punishment shall be awarded. In sea life the Admiralty or some high authority lays down rules and regulations, to be administered by officers of various ranks, the regulations decree a certain reward or punishment but the officers determine the exact amount and form, and when and where it shall take place.

Now there are some people who think that everything may be attributed to Kismet or Fate, and there is a good deal in the idea if rightly



understood, for we must remember that an individual's Karma may be divided into two parts.

1. The Karma he is *born with*, due to previous lives, which turns up in character and the conditions he is born in, and in some of the happenings of life. This, as in our present state of evolution we do not remember former lives, may be considered as Kismet or Fate, originally fixed by ourselves, but now beyond our control.

2. The Karma that is made from day to day by thoughts and actions. As this amounts to about three-fourths of the Karma that happens, and is quite under our control, it is of the greatest importance that we should understand about it—because it not only affects our *present* life but also will turn up in *future* lives as good or bad Karma, exactly as we now act.

And so we reach the practical question, how are we to control our Karma? Karma is caused by our actions. Our actions are caused by our thoughts. Therefore if we control our thoughts, we shall control our Karma. So anyone who understands Karmic Law and wishes to put in practice what he has learnt, must first take in hand his thoughts and himself, for if thought is right it will be an easy matter to make action right and the Karma good.

To some people the idea that what one thinks matters, or that thoughts can be controlled, is new; but directly the subject is studied it is seen that it must be so: For example the building in which the reader is seated, existed first in the thought of the architect, and without that thought it could not have been built; it would have been no use to supply bricks and materials to the workmen without the plans and directions, and if the thought had been faulty and incomplete, the building also would have been faulty and incomplete. And it is the same in all our industries.

The person who does not control his thoughts, may be compared to an ill disciplined ship firing her guns, discharging projectiles without aim or method in all directions, wasting ammunition, and a danger to everyone. Whereas the battleship with discipline and control, fires only selected projectiles, and chooses the range and aim, and then every shot hits the object aimed at.

To control this discharge of thought forms requires time, trouble and patience; one has to be continually pulling up in one's thinking and asking oneself is this thought going to do anyone good? If not, it must be dismissed, and a useful thought substituted, and the habit of selecting the things that one chooses to think about must be formed.

Actions also must be taken in hand, and continually scrutinised to see if they tend to helping on the general scheme of evolution. If not, the action must be altered; not an easy matter in the case of long established habits, but it can be done with perseverance. And so we gradually learn to control our Karma.

Now after studying these spiritual laws one looks round for some personal habit to experiment on, and I think the easiest subject on which to make

a start and one by which most English people are making bad Karma is our habit of eating flesh.

The eating of flesh causes bad Karma because cruelty is against spiritual law; it does not work for the evolution either of the man who is cruel, or of the person or animal the cruelty is directed against; therefore two or three times a day many store up bad Karma.

Now the first thing to do is personally to investigate and satisfy oneself if killing is cruel? Is the transport of animals cruel? Are conditions in cattle ships wickedly cruel? Should the meat trade and traffic in flesh be encouraged and patronised by people who hope that they are evolving into spiritual beings? Are the men and women who are engaged in this traffic, in this slaughter, helped by their work in their evolution as immortal spirits?

If the answer to any one question is that the conditions are cruel, then it is against spiritual law. The next points for investigation are, is this habit of eating flesh, which we were brought up to believe in as necessary, in accordance with the natural or scientific Laws of Health? Are we building our bodies of the best materials when we eat flesh? We know that our bodies—like a building—continually require renovation and repair; are we using the best bricks? Or do we prefer to use material from some building that has been demolished and is going into decay?

All these questions are dealt with in considering the natural Laws of Health; and one finds that flesh-eating is against the laws of the human body.

Is it to be wondered at that we are unhealthy? We break the natural Laws of Health, and produce sickness and disease; we break Spiritual Laws by our cruelty and callousness in not caring how our food is obtained, and so both by thought and action we daily make bad Karma. And we are told that the Karma of cruelty is usually sickness and disease.

How to change all this? First we must use the power of thought, we must get clear thought in accordance with the spiritual laws of humaneness and benevolence to all beings. Second, we must give up eating flesh, and in place of it eat pure and simple foods. Information can be obtained as scientific as we wish, or so simple that a child can learn what to eat and how to eat it. After a time it is found that one has succeeded in doing what one attempted—one has altered a daily habit of thought and action, and at the same time has proved the truth of the spiritual teachings of the power and importance of thought. This leads to examining other kinds of personal thoughts and habits. Is temper under control? Are we quite truthful? Do we always play the game? Do we treat others considerately and kindly? Are we unselfish? Do we try to help others?

It is easy to make a long list, and to find many fields to work on in altering for the better our thoughts, actions and motives—thus bringing our lives more and more in line with Spiritual Law, and in so doing not only evolving our own faculties and making good Karma, but actually taking part in the Divine work of Evolution.

## Mental and Physical Beauty in Japan.

By ARTHUR M. GROWDEN, M.A.

As we walk the streets of ancient cities in the Island Empire we are impressed with the youthful freshness of the people—surely this must be the land of perpetual youth, judging from the appearance of the women.



As we meet them near temple shrines, in bazaars, beautiful parks, or in the domestic circle, one great truth is impressed upon the mind, that here is a people introducing themselves to the world who have charms all their own, who seem to have preserved themselves from ennui and mind weariness, as well as "brain

storms"—who have carried into the greater work of life, vivacity and a type of beauty to be found nowhere else throughout the broad universe.

I note first their attitude toward life. They are not apologizing for being in the world. They know how to meet the emergencies and exigencies of life. A marvellous self-command is theirs, and while serious and dignified, they know the value of *joyousness*, that laughter is better than medicine.

"Laugh and the world laughs with you,

Weep and you weep alone;

For the sad old earth must borrow its mirth—

It has trouble enough of its own."

Have they not learned that "the sense of humour is the oil of life's engine. Without it the machinery creaks and groans. No lot is so hard—no aspect of things so grim but it relaxes before a hearty laugh. Persistent cheerfulness is like sunshine, a constant blessing."

They know how to make poetry out of prose. I saw men and women, boys and girls, coaling the great ocean steamer, *Empress of India*, and not one seemed to regard the work as drudgery—not one had a slouchy don't-care air or an uncomely manner; they laughed as they worked, and in seven hours poured enough coal into the bunkers to carry us across the Pacific—it seemed fun for them.

Every movement was rhythmical and deliberate—a lesson in physical culture. They have the art of manual labour down to a fine point.

I have seen a little boy, not as high as a yard stick, move with the dignity of a Grant or a Gladstone; it was not an imitation, but the natural expression of the boy's nature. Yes, and that poor girl of lowly birth and meagre outlook has a carriage many a Queen would covet!

These women of Japan are serene, good tempered, self-forgetful, childlike and simple. They are a part of their romantic country, and are *en rapport* with their environment.

Their countenances express *calmness* and *dignity* in happy combination; irrespective of age, *strength* and *simplicity*, *repose* and *power* are plainly seen.

These mothers of such men as Togo and Ito gave a physical endowment to their children that has stamped the nation as one of the greatest, whether regarded from the standpoint of business, diplomacy or military prowess.

After all, woman, the home builder, makes history, and the family is the unit of power and progress. The boy who is taught to command the kingdom of his mind will find a prominent place in the procession of his age. The girl who is taught to rule the heart will give to the world noble rulers in her descendants, for "kind hearts are more than coronets."

Like the individual, the nation causes its own sun to rise or set—and the power of that secret is found hidden deep in the heart of the women of the nation; in a broad sense the women are the nation.

The physical is the basis of all achievement. The man who causes two blades of grass to grow where only one grew, may be a benefactor, but those who send into the world attractive and potential children are more than benefactors; they are true world-builders, for mind will triumph long after the "wreck of matter and the crash of worlds." In reach of the humblest toiler in the dusty lanes of life are the secrets of mental and physical beauty.

For the complexion of the Japanese, get at the meaning of their food—they eat freely of fruit and vegetables. The candy consumed in America would spoil every complexion and disorder every digestive apparatus in Japan. As one eateth so is he. Thought, food and morals are closely related.

They also bathe much, thus assisting the body in throwing off effete matters. No other nation bathes so systematically; from childhood to age the rule applies. They believe in diet and air and exercise. Can we find factors more important? They love the book of Nature, and well do they learn its manifold lessons.

Their bodies are not distorted by hurtful fashions; their limbs are allowed free play; their vital organs are not restricted by foolish customs in regard to clothing; they are breathing, joyous beings, glad to live; and work is a pleasure, for they know that idleness is the enemy of happiness, and unhappiness the foe of beauty.

The wrinkles in a Japanese face are those of laughter—they control feelings, hence they control faces, for the face is the reflector of the thoughts entertained in the heart. As a woman thinketh in her heart, so is she.

These people do not become angry, and petulant tempers are not in order—the little children are taught self-control even in their play; when they grow up, it is a part of them.

Bodies, to the Japanese, are valuable and worthy of every care. They practice self-denial for given ends, and by example they are teaching the world.

The mothers of Japan are giving their best powers to children; the country is called the children's paradise.

These people achieve things because they are ready for the openings which are presented in the

shifting panorama of the world. Without their ideals, the people of Japan would be as inane as other Orientals.

Beauty as an end is vanity; but beauty as the expression of vitality is worthy of the attention of every nation. As the noble oak appropriates the gifts of Nature and grows into symmetry and greatness, so may the human race. Only as we are exponents of that beauty of mind and heart which means *Power* are we filling our true places in life and working the problem of true destiny.

We truly sow thoughts and reap acts; we sow acts and form enduring habits, and from fixed habits we get the enduring character, and this determines the destiny of men and nations.

A writer has well said: "The positive fruit," speaking of education, "should be a lofty, well-formed, personal ideal, embracing body, intellect and principles of conduct. . . . Efficiency should be cultivated in every boy and girl: to be straight and strong, well muscled, quick and sure in movement, . . . to have a good appetite in quantity and also in discrimination, but to have it under command of the *will*—these should be dear to the heart of youth, and Nature has planted vigorous germs of all of them in every normal child."

What a splendid field for racial development is here presented, for what is greater than a noble manhood, inspired by a superb womanhood?

Health Culture.

### EVENTIDE.

Is it an evil to be drawing near

The time when I shall know as I am known?

Is it an evil that the sky grows clear,

That sunset light upon my path is thrown,  
That Truth grows fairer, that temptations cease,  
And that I see, afar, a path that leads to peace?

Is it not joy to feel the lapsing years

Calm down the spirit? As at eventide,

After long storm, the far horizon clears,

The skies shine golden, and the clouds subside;  
Stern outlines soften in the sunlit air,  
And still as day declines the restful earth grows fair.

And so I drop the roses from my hand,

And let the thorn pricks heal, and take my way  
Down hill, across a fair and peaceful land,

Lapped in the golden calm of dying day;  
Glad that the night is near, and glad to know,  
That rough or smooth the way, I have not far to go.

—ANON.

All men have their frailties, and whoever looks for a friend without imperfection will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.

CYRUS.

The God-given mandate, "*Work thou in well-doing*," lies mysteriously written in our hearts; and leaves us no rest, night or day, till it be deciphered and obeyed; till it burn forth in our conduct, a visible, acted Gospel of Freedom.

CARLYLE.

## Philosophic Affirmations.

We can all of us go straight forward and do our duty.

WELLINGTON.

Always laugh when you can; it is a cheap medicine.

BYRON.

Man and Woman are the two notes without which the human chord is not possible.

MAZZINI.

Conquer your foe by force and you add to his enmity—by love and you reap no after-sorrow.

BUDDHA.

Only the man of worth can recognise worth in men.

CARLYLE.

The man who stands in his own light imagines the whole world is dark.

T. HAINES.

From the Love of the beautiful has sprung every good in heaven and earth.

PLATO.

The greater men are, the humbler they are, because they conceive of a greatness beyond attainment.

GIBSON.

To be beautiful and to be calm, without mental fear, is the ideal of Nature.

JEFFERIES.

Sincerity, a deep, genuine sincerity, is the first characteristic of all men in any way heroic.

CARLYLE.

Failure after long perseverance is much grander than never to have had a striving great enough to be called a failure.

GEORGE ELIOT.

What can a man do more than die for his countrymen? Live for them. It is a longer work, and therefore a more difficult and nobler one.

KINGSLEY.

Great deeds are great legacies, and work with wondrous usury. By what man has done, we learn what man can do; and gauge the power and prospects of our race.

BENJAMIN DISRAELI.

You will do the greatest service to the State if you raise, not the roofs of the houses, but the souls of the citizens; for it is better for great souls to dwell in small houses than for mean souls to dwell in great houses.

ANON.

You cannot run away from a weakness; you must some time fight it out or perish; and if that be so, why not now, and where you stand?

R. L. STEVENSON.

No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion.

RUSKIN.

Be sure that to have found the key to one heart is to have found the key to all; that truly to love is truly to know; and truly to love one is the first step towards truly loving all who bear the same flesh and blood with the beloved.

KINGSLEY.



## The Way of the Transgressor.

WE have always been told that the way of the transgressor is hard; indeed there is a general consensus of opinion among the moralists on that score and it has been a vital point of moral education.

Personally, I have not reached my present stage of experience without seeing (with Captain Cattle of glorious memory) that the bearing of this remark lies in the application thereof, and that they have given us the wrong examples and got hold of the *wrong transgressor* altogether, while the real Simon Pure escapes even with laudation.

The way of the moralists' transgressor is not hard at all. It is really immensely amusing, and he gets many things out of life which the respectable person entirely misses. He lives every minute of his time. The transgressor who really does make a hash of his existence is ever with us, but he is quite a different sort of person from the bird-scarer set up by teachers. I shall come to him presently.

The favourite transgressor of the moralist is the man whose departures from conventional morality show that he has the courage and initiation to think for himself, whose eyes are set in question marks, whose voice is a perpetual "stand and deliver" challenge to the common place, and whose very slips are, in the analysis, generous. He is the eternal vagabond. He sees life as a fascinating adventure and flings himself with the abandon of a lover into all her wild delights and surprises.

For him the open road, the perpetual confounding of the smug and sleekly prosperous. He will have none of their shibboleth. To go daily to his office, to be glossv in broadcloth, a contented taxpayer and husband, the sound party man, the chosen Chairman of Boards, and later the revered testator, the subject of a half-column obituary in the *Times* and a sympathetic allusion in the parish magazine—not for him are these things.

He knows they must be—yet, in his gospel, woe be to them by whom they come to stupefy the world.

I cannot altogether defend him. He is not always a source of joy to the body politic whatever he may be to himself. Nor can he be offered as an example to the young idea, yet he has drawn the heavy fire of the moralist too long and has thus diverted it from the real enemy. Indeed he is a lovable creature. He has foolish enthusiasms, yet how infinitely wiser than the reasoned scepticism of selfishness. You can never tell what he would be at, for Prudence, the god of our modern worship, is to him, anathema, and at the very name of respectability or in its awful presence, he pales visibly.

He lives carelessly as a bird; he is never cruel and never mean; with his empty purse he is passing rich—the best, indeed the only boon-companion in the whole world; full as a hive with bees of amiabilities, illusions, romances. The best the respectable will say for him is that he is no one's enemy but his own—fine praise indeed in these days of cut-throat competition, though it be uttered from the remotest

heights of superiority. But he seeks not praise nor blame, save as food for the spirit of humour that is in him. He seldom repents and even in his very repentance is hilarious.

No, the way of this transgressor is not hard. It is the true primrose path. Under differing conditions would that we all walked in it, for it leads to every Utopia that was ever worth dreaming, from Shakespeare's Forest of Arden to Morris's "News from Nowhere."

Indeed this transgressor is a true Shakesperian. There is not one of the plays that he does not make more savoury by his gracious presence. He is Falstaff, Mercutio, Yorick, and a hundred other aliases. Even amid the terrors of Lear, he is still the Clown. He is the joy of life, immortally young, the chartered libertine of poetry and art. And when he dies—not in the odour of sanctity—O, very far from that!—we all know in our heart of hearts that we could have infinitely better spared a better man.

For, as has been truly said, he is greatly related. Art is a rebel and a transgressor. So is Genius; so is Enterprise. Every one of them smashes the rules into fragments, and breaks a fresh road which will presently be trodden bare by the following feet of the dull and respectable persons who abused it while yet unmade.

Therefore, let us love our transgressor and call him our Pioneer—the gay herald of a happier world.

The moralists did foolishly in pitching upon him as a target for their scorn, for there is a *real* transgressor, slinking off unnoticed, from whom they might draw a portentous moral indeed.

He is the man of broadcloth, of settled opinions, of sterling bank balance, whose selfishness, takes almost the sanction of religion, so fixed and steadfast is it. He is the Eminently Respectable who has never given a thought to others, though he transacts outwardly all the formal duties of his station. Never has he heeded the voices of mercy and truth. Wisdom has builded her house but he prefers the restaurant. To nourish him, lives, innocent and beautiful, are daily sacrificed in every horror of cruelty. To find cures for his self-inflicted ills, creatures, higher than himself, in so far as they fulfil the law of their own being, are carved alive, stupefied with curare, infected with his foul diseases.

Life should be easy enough for him with all these ministrations, but the way of this transgressor is hard, for it is the Eternal Law that the merciless obtain no mercy.

When he should be in his prime, Nemesis, the heavy-footed, the tracker of the gods, is on his trail, "sure she follows, unflinching but resting never," and her hounds are premature old age, disease and death, for the blood-thirsty and deceitful man shall not live out half his days.

Nor does he. The frightful catalogue of diseases in Milton's Paradise Lost does not enumerate half the ills that, self-inflicted, weigh down the man who transgresses the law of his own nature. Where he has chastised others with whips, he is himself chastised with scorpions. Yet even this seems less terrible than to have gone through life with a heart

steeled and eyes blinded to the wonderful bond that makes creation one. Of all his punishments, to be himself is the heaviest.

"I never marvel at what men suffer (said Carlyle, and indeed there is little reason to marvel) but I wonder daily at what they lose."

It is what he loses irremediably, heartlessly, hopelessly, that makes the way of the transgressor hard, for his sin is selfishness, manifesting itself in things great and small, according to his opportunities. His very pleasures are cruelty.

He is not without his feminine counter-part; the woman whose indolent cruelty "sets sharp racks to work to pinch and peel" that she may have a cloud of feathery ospreys to hover above her costly hat, or a blood-stained seal-skin to clothe her overfed body. For her the unborn lamb is torn from its dying mother's side that its tiny curls may have an added crispness as a decoration for her luxury. The country side is emptied of the song of larks that they may fill the little paper cases at her table.

She has no touch of poetry in her, no romance, no grace of imagination, or these things could not be. She is cruel and stupid as an idol smeared with blood, satiated with offerings, giving in return for these—nothing. For there is nothing in her to give worth any human being's acceptance. If the outer self of her is attractive, which is seldom enough, the inner self, which the remorseless passing of the years will unveil as it shapes the young features to its own likeness, is coarse, hard, self-indulgent, shallow.

She is the *real transgressor*, for she breaks the basic law of love, the common human covenant of sympathy.

Out upon her; the world is the poorer for her presence, and her way is not easy for herself or others. She ages early—the hard lines come about her mouth, the hard eyes rebel, the ignoble wrinkles betoken selfishness and shallow greed.

Each day she grows more self-absorbed; the misused body revenges itself in ailments which the fashionable physicians flatter but cannot cure. The light and gay find society more amusing—they may easily do that!—and she is left to vain regrets and empty memories.

A greater than the moralists denounced, woe upon those who bind hard burdens on others and will not lift them with one of their own fingers. May we not ask the moralists, ecclesiastical and otherwise, to focus their attention a little more closely in this direction. They will find the case of the Eminently Respectable worthy their weightiest fulminations, from the racial, the national, the individual, and the humane point of view.

But I incline to think they have neglected the task too long, and that against his panoply of selfishness their smartest shafts will be loosed in vain. Yet the way of the transgressor is hard.

E. Greville Barrington.

Heroism, ecstasy, prayer, love, enthusiasm, weave a halo round the brow; for they are a setting free of the soul, which through them gains force to make its envelope transparent, and shine through upon all around it.

AMEL.

## Depression and Worry.

By EUSTACE H. MILES, M.A.

**T**he duty of a depressed and worried person is to learn what depression and worry are, and what they do; and then to decide to cure himself sensibly.

Depression and worry are ugly. The person who worries is unpleasant to look at.

Depression and worry are not only ugly, but also unpleasant and objectionable. The person who is depressed is unpleasant to be with. One would rather not be with depressed and worried people. Among other undeniable features, they seem to suck out one's vital power and to deplete one's energies and spirits.

Depression and worry are wasteful. They use up force which might be turned to good account. It is more wasteful to worry than it is to take a handful of money and drop it into the deep sea.

Depression and worry are cowardly. They cannot exist without a strong element of fear. No courageous person can be depressed and worried.

Depression and worry are poisonous and paralyzing, they upset the breathing, the heart-beat, the circulation, the digestion and in fact every part of everybody. The very word "de-pression" suggests a heavy and crushing influence. On the other hand, happiness and hope have a tonic effect on the blood, and on every organ of the body and every function of the body.

Depression and worry are quite as poisonous as any poison in a chemist's shop, and, just as bottles which contain poison are labelled "Poison," so people who are depressed and worried are marked in a special way; they have a particular attitude, manner and expression.

Depression and worry are worse than mere poisons; they are infectious diseases. Those who are depressed and worried tend to make others depressed and worried, just as one person who hurries and hustles can put others in the same state of mind and body.

Worry and depression are not effective in any respect whatsoever, nor can the least good be traced to them throughout history.

For these further reasons, which we should fully understand and realize, we must decide once for all that we will not be guilty of these two sins. For *sins* they are. They violate clear Commandments of Health and social and moral well being, as truly as actual murder and theft do.

They rob us and others of that which is more precious than money; namely, vitality and happiness.

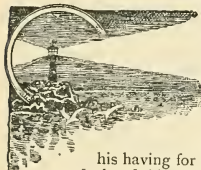
Anyone who has grasped a little of what they mean must agree that depression and worry are physical and moral offences; they are among the greatest mistakes one can make.

Depression and worry are not prevented and cured until the person is unaffected by circumstances and by other people . . . and can go among those who are depressed and worried, and not only keep cheerful himself, but make them cheerful, simply by the power of radiation.

"Prevention and Cure."

## Editorial Notes.

Every Member of our Order will be glad to know that a great victory over medical bigotry was won by Dr. Robert Bell on June 1<sup>st</sup>, when a Special Jury awarded him £2,000 damages and costs, in his libel suit against Dr. E. F. Bashford and the British Medical Association.



In consequence of his having for many years courageously declared his conviction that the knife is no true remedy for Cancer, and that this dreaded disease is preventable by hygienic living and a fruitarian dietary, and also curable by the same means combined with therapeutic treatment, the wrath of the British Medical Association was kindled against him; and Dr. Bashford, who stated in Court that he was in charge of the Imperial Cancer Research Fund Institute, but who also admitted that he had never treated a case of Cancer except in animals, accordingly wrote an article for the British Medical Journal which charged Dr. Bell with trading on the credulity of the public, and accused him of quackery.

This libel was directed against an honourable Physician who took his Degree as a Doctor of Medicine more than 40 years ago, who conscientiously, and at considerable pecuniary loss, gave up operating for Cancer in 1864 because he was convinced by long experience that the knife did not cure, and who has been a Cancer Specialist ever since, earnestly engaged in studying the disease by clinical observation, and the treatment of human patients. Yet the author of the libellous article only took his degree in 1902, and admitted that he had never had any general practice, and did not operate himself, except upon mice, rabbits, dogs and horses.

It is to be feared that the public will be inclined to think that the large amount of money given to the Cancer Research Fund is not being used to the best advantage, and that the much vaunted "Research" carried on in its Institute by the Superintendent who states that he has never treated a human patient for Cancer, is quite inadequate in such a case. For this admission suggests one very cogent reason why "they had not been able to find out what was the cause of Cancer," as Dr. Bashford told the Lord Chief Justice.

Dr. Bell declared that ten per cent. of his Cancer patients had been cured, and he placed his case books for the past three years, recording the treatment of 325 patients (25 per cent. of which were for Cancer), in the hands of the defendants—thus establishing his bona-fides, for they were unable to refute or take advantage of this important evidence.

His statements concerning the successful treatment of the disease by his method, and without

the use of the knife, were corroborated by Dr. H. Valentine Knaggs, Dr. John Pollock Simpson, Dr. Robert Simpson, Dr. Thomas Dutton, Dr. Thomas Cowen (who gave details of three cases successfully treated by the plaintiff, and who declared that Cancer was infinitely rare among vegetarians), Mr. George Brown, the former House-Surgeon at Charing Cross Hospital, for ten years a Member of the General Medical Council, and present Editor of the *Medical Times* (who testified to a case treated by Dr. Bell in which the growth absolutely healed) and Mr. E. F. Drake Brookman, F.R.C.S.

This important trial will give great encouragement to those members of the Medical Profession who stand for progressive thought, freedom of action and conscientious declaration of truth. And it is to be hoped that the result will also give a great impetus to our Cause—for it proves that our contention that the dietetic treatment of Cancer is the most hopeful one, and that fruitarian diet is a valuable preventive of the disease, is based upon irrefutable evidence.

The *Daily Mirror* published the following particulars after the Trial:—

"Dr. Bell has had a most distinguished career, and his researches have resulted in improved methods of treatment being adopted in cases of cancer, smallpox, consumption and diphtheria.

He obtained his M.B. degree from Glasgow University, with commendation, in 1868, and two years later, after writing a thesis on cholera, received his M.D. degree.

In 1872 he was elected a Fellow of the Royal Faculty of Physicians and Surgeons.

During the seventies he advocated an improved method of treating diphtheria, which brought him many appreciative letters from medical men throughout the world.

He also pointed out for the first time a method of treating smallpox which did away with what is termed the secondary fever, which was invariably a fatal stage of the disease.

In the eighties he called attention to the fact that constipation was a predisposing cause of disease from the fact that the blood absorbed offensive material. This condition of the blood was termed auto-toxæmia—a term applied at the present day. This was the first time such a condition of things had been pointed out in the history of medicine.

Dr. Bell was also the first man to take a micro-photograph of a pathological object, so that he is the pioneer in this particular work of research.

In 1866 he read a paper before the Gynæcological Society of London demonstrating that Cancer was a curable disease without operation. At this meeting he gave examples of recovery which had taken place under his method.

Dr. Bell was also among the first to advocate the open-air treatment of consumption.

During the whole of his professional life he has given special attention to dietetics, both as a preventive of disease and as a curative agent. He has strong views upon the beneficial effects of abstaining entirely from butcher meat and adopting a diet which is in complete harmony with the physiological and anatomical relations of the alimentary canal.

He is of opinion that as much as possible uncooked fruit and vegetables, together with cheese, eggs and milk, should constitute the principal diet of a man or woman who wishes to retain health and survive to a healthy old age. His conviction is that were such a diet adopted generally disease would rapidly disappear and Cancer would be non-existent.

This contention he bases on the fact that the cells of the body require *living* and not *dead* material to supply them with a particular form of nutrition, which can only be derived from vegetables and fruit in their natural ripened condition—in other words when they have been cooked by the sun.

Men who have advanced new ideas have always from the earliest days of history been greeted with scorn and contumely by their contemporaries.

Euripides, Socrates, Galileo, Wagner, the Pre-Raphaelites, Columbus, Lister, Marconi, the brothers Wright—hardly a



great name in the history of progress has escaped. And the harshest and bitterest critics have always been fellow-craftsmen who have followed the beaten track.

'It is most difficult to overcome the prejudices of the medical profession,' said a famous London physician to *The Daily Mirror* last night.

'Lord Lister, when he introduced his antiseptic treatment, was scorned by his profession; Harvey, when he discovered the circulation of the blood, was ridiculed; and the introduction of the stethoscope was almost laughed out of the country.'

\* \* \*

#### The Prevention of Cancer.

A very remarkable book by the Hon. Rollo Russell has just been published by Longmans (4/6)—the name being "Preventable Cancer." I recommend our readers to make themselves acquainted with it.

Mr. Russell has compiled statistics of unrivalled interest relating to the incidence of Cancer in the several countries of the world, and has traced the habits that prevail in those where it is least and most found. It is extraordinarily interesting to see how the Cancer curve follows the curve of luxury in food and drink—so much so that it can be predicted with certainty from the material prosperity of a nation whether the Cancer death rate will be high or low.

Thus Switzerland has the highest death rate in Europe. But not Switzerland as a whole. No—only those cantons where the influx of visitors brings riches. There, prosperity, combined with the cold and bracing air which hinders excretion of waste products, produces a terrible incidence of Cancer. In the poorer cantons, which prosperity has passed by, the Cancer death rate is low or normal, though the same climatic conditions prevail. The rate is thus highest in Appenzell and Lucerne; lowest in Valais.

Mr. Russell has had the assistance of Embassies and Legations, Government Departments, Assurance Societies, and many more in a position to provide him with indisputable facts. Of all of them he has made excellent use and has provided weapons for the food reformer which may indeed be termed weapons of precision.

The book is no dull record of statistics, however. It teems with interest and raises many questions beside Cancer which are of the first importance, for they bear on all the issues of national health and well-being. In reading this book, with its lucid statements and reasoning, the feeling left is that of amazement that people will not open their eyes to the dangers around them. What is the medical profession about as a whole? There have been warnings by a few physicians in these pages, but how few when the numbers and influence of the doctors are considered.

And what is science doing? And our statesmen? Are they content to mark time by fiddling away precious moments and hard-won money on the vivisection of mice, whilst these truths are staring them in the face? Why not start a serious investigation on the lines Mr. Russell suggests? He has made out an excellent *prima facie* case. Let such an investigation be run as a part of the work of the Cancer Research People, or in connection with it, but for Heaven's sake let us be supine no longer while the people die.

#### Our Humane Argument.

Food Reformers in every land would do well to remember that the most effective and weighty argument against the meat traffic is the cruelty involved in it. And this plea should be emphasized on every suitable occasion, for it always commands respect even if it does not bring about conversion to the humane life in all cases. Men and women who are at all advanced in spiritual development, cannot fail to be moved by the thought of the incalculable amount of pain that is inflicted on the animal creation simply for the sake of pandering to the unnatural and depraved appetite for flesh that obsesses a large percentage of the people of Western nations. And they are instinctively constrained to wash their hands from further participation in barbarity that is so unbecoming and degrading to cultured and enlightened souls.

Compassion prompts them to adopt this course, self-respect endorses this prompting, and they cannot forget the imperative obligation to be *merciful* that rests upon all who respect the commands of the Christ, or who claim filial relationship to a beneficent and all-loving Creator. And when converts to the Food-Reformation are made from this standpoint of humane principle, they generally remain steadfast and immovable, notwithstanding inconvenience or occasional discomfort; whereas those who become abstainers from flesh for the sake of their own health and advantage—to save their *own* skins as it were—sometimes revert if circumstances make the path of abnegation too difficult.

It is therefore necessary to awaken the imagination of our readers frequently concerning the horrors of cattle transport and butchery, lest they become supine and forget the great cry of the animal creation, and the need which exists for our humane propaganda.

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The narrative by our earnest co-worker, Mr. Alfred C. Osborne, printed on page 62, gives in moderate language a fair idea of routine work in private slaughter-houses, of which there are about 400 in London, and a corresponding number in every city and town throughout Christendom.

Facts of a far more distressing nature might have been recorded; but to prove that his description is not exaggerated, I will only mention that it is possible to obtain from hide merchants *by hundreds*, the skins of bullocks' heads, showing from six to twenty blows of the pole-axe. Some containing eleven and thirteen holes can be seen any day at our Headquarters.

The following extract from the *Standard*, of May 30th, suggests much more than is actually recorded:—

"An elderly butcher named William Bolton, died yesterday in Rawcliffe Hospital, Chorley, as the result of injuries inflicted by a bull which he was preparing to slaughter. The animal was fastened to a chain and a rope through a nose ring, and before it could be firmly secured, it pinned and butted Bolton to the wall, inflicting severe injuries to the chest."

A bull does not break away from a ring passed through its nose, unless half maddened by terror

and pain. I have heard of cases where animals have been in such agony through repeated blows descending in the wrong place, that they have broken the chain which holds them down and have got free. The combat which then takes place between the victim and its executioners can hardly be imagined, but of one fact I feel certain, namely, that no flesh-eater, however ardent a lover of such food, would be able to eat any portion of the wretched creature thus done to death if he witnessed the process. If butchery were done in the open instead of behind closed doors, the need for our advocacy of a humane and natural diet would soon cease to exist. Therefore we must try to make people think about these things that they do not see.

One of our members who visited the Abattoirs at Deptford mentioned the following in his report:—

"It often requires a great amount of force to get the bullocks into position. . . . I notice the drovers did not strike the animals, they probed them with their sticks which had short spikes in the end of them. . . . The poor animals are allowed to stand and watch all that is going on, the pole-axing, skinning, and disembowelling of their fellow victims. In some cases the blood is swept between the legs of the live animals that are awaiting their fate. . . . It was distressing to watch the agony of the bullocks in the pens awaiting their turn; they shook, their flesh moved as if they had an electric shock, and when the last animal was left I could look no longer, its agony and fear were indescribable.

I took particular notice of the features of all the individuals engaged. When I looked into the faces of these men and women, I thought of the Kingdom of God, and how little was the chance they had to grow in grace and to develop knowledge of that Kingdom while engaged in such a bloody trade. And I loathed the perverted tastes that demanded their presence in the shambles."

If further testimony be necessary, let me quote from the report made to me by Captain T. F. Watson, C.E.M.S., after visiting Chicago:—

"In all my experience, including the horrors of the South African War, I have never seen anything quite so appalling and horrible as the sight which here met our gaze. In rapid succession are they (the pigs) dispatched, their throats being cut at the rate of one thousand per hour, amidst yells of agony and a stench of fresh blood—so awful, that I can almost hear and smell them as I write now, thousands of miles away. The sight of the cattle pens is even more harrowing. The godless, bloody murderer, with his cruel pickaxe, passes along an elevated platform, administering the blow in rapid succession. I would to Heaven I could call it the 'death blow', but, alas, it often only wounds, sometimes renders unconscious, but more often than not, just sufficiently injures the poor creature as to cause it intense agony. Up tips the floor of this stall, and with an agonizing groan (so terrible as to make one just want to yell, out of mere pity), the poor wretch slides off to the blood-flooded floor, where by a shackle attached to one hind leg, it is hoisted into the air; and then the real death blow comes by the double-edged knife which is used to cut the throat. I am convinced that this act is often the first step to unconsciousness, and in some cases terrible agony is suffered until this merciful blow comes.

Even at this distance, thousands of miles away on the wide ocean, I fancy I hear the death-groans, screams, and yells of thousands of harmless animals."

The only way to get this cruel traffic ended is by making people realize the cost in suffering of their meat ration, and by educating them concerning the possibility and advantages of our reformed and natural dietary. Our literature is written gratuitously for this purpose and I invite every reader to share the labour and cost of its dissemination.

Mere contributions to the R.S.P.C.A. will not abate this cruelty, for their Inspectors do not attempt to enter private slaughterhouses or to draw attention to the barbarities perpetrated in them. Many of the wealthy patrons of that extremely wealthy Society would be offended if they did so; and although very large sums of money are frequently being bequeathed to it for the prevention of cruelty to animals, the policy of the Council seems to be based on a rigid determination not to interfere with Butchery or Vivisection—the two worst forms of cruel exploitation which afflict the animal creation. This policy was challenged at the stormy Annual Meeting of the Society on May 21st, by a number of subscribers who objected to the election to the Council of two men who publicly supported Vivisection.

I would respectfully suggest to the R.S.P.C.A. Council that if they do not feel disposed to do anything to reduce the number of animal victims of the laboratory and abattoir, they might at least devote some of the wealth at their disposal to supplying the butchers of this Country with the recently invented pistol appliance for killing cattle more humanely, for they would thus both benefit their organization and prevent much suffering.

\* \* \*

The following extract from a Montreal newspaper reveals some of the dangers of meat-eating, and incidentally corroborates the evidence given by numerous eye-witnesses of the cruelties attending this unholy traffic:—

"Washington, May 22.—Dr. J. V. Laddey, of Newark, a former Federal Inspector of meats at abattoirs and slaughterhouses in New York and Newark, startled the House Committee which is investigating the meat-inspection service.

He said that consumptives visited the abattoirs to drink the fresh blood of the slaughtered cattle and carelessly expectorated on the floors of the killing rooms. Sewer water, so black and filthy in many instances as to nauseate was used to wash the carcasses.

Dr. Laddey, who resigned from the meat-inspection service, on December 27, 1911, in his letter of resignation to Secretary Wilson, stated he did so to bring to the Secretary's notice certain conditions in the meat inspection service.

Among the evils referred to were the following:

1. Inadequate toilet facilities for employees.
2. The skinning of heads of cattle still alive.
3. Failure to tank or destroy condemned organs under Government supervision.
4. The filthy condition of the clothing of meat carriers.
5. The examination by the kosher men of infected and condemned lungs on the same table with inspected and passed lungs and other organs.

Dr. Laddey told the Committee that many of the carcasses he condemned were accepted and passed afterwards by his superiors; . . . that if the regulations were enforced, as they should be, two or three times as many carcasses would be condemned as are now condemned. He contended that many unwholesome and unfit carcasses were passed and that many other condemned carcasses were passed on appeal to superior authorities."

The same evils exist in this country, and it may be well to remind our readers that outside our large cities there is virtually no meat inspection at all; while as for cruelty, there is no restraint or check of any sort in the vast number of private slaughterhouses that exist in this and other lands.

### The Simple Life Exhibition.

No one who visited the Exhibition at the Caxton Hall could have failed to realize that the Food Reform Movement is full of vitality. Everything was interesting, and in all the large Meeting Rooms enthusiasm was manifest. Addresses were delivered almost every hour daily, and were listened to by interested and good audiences.

Members of our Council, and of the Order, were prominently active in this way. Dr. Oldfield seemed to be tireless, and his eloquence inexhaustible; Captain Walter Carey rendered constant service as a Chairman, as also did our Hon. Secretary; Mrs. Hodgkinson spoke brilliantly, and many others helped to make the work successful.

In the O.G.A. Rooms, besides literature, humane dress materials, etc., three specimen fruitarian dinners were exhibited. They were as follows, and they attracted much attention, because so tastefully served, being supplied by the Principal of the Salon of Health Cookery, Miss Louie Smith (of 182, Brompton Rd., S.W.) :—

#### DINNER FOR FOUR PERSONS.

Total Cost, 5/-.  

<b>Hors d'œuvres</b>	<b>Soup.</b>
(Various).	Hollandaise.
<b>Relève.</b>	
Pine Kernel Roast.	Gravy. Potato Ribbons.
<b>Entrée.</b>	
Tomato Cutlets.	Tomato Sauce. Green Peas.
<b>Sweet.</b>	
Banana Pudding.	Apple Fritters.
<b>Savoury.</b>	
Macaroni Italienne.	
<b>Dessert.</b>	

**Spinach Soup.**  
 Raised Pic. Steamed Potatoes. Japanese Salad.  
 Christmas Pudding. Cheese. Biscuits. Dessert.

#### DINNER FOR FOUR PERSONS.

Total Cost, 3/-.  

<b>Spinach Soup.</b>	
Raised Pic. Steamed Potatoes. Japanese Salad.	
Christmas Pudding. Cheese. Biscuits. Dessert.	

#### DINNER FOR FOUR PERSONS.

Total Cost, 1/-.  

<b>Spinach Soup.</b>	
Lentil Sausages. Roast Potatoes. Stewed Carrots.	
Golden Oat Pudding.	

A silver medal was presented by the Council of the O.G.A. to Miss Smith for this exhibit of three complete dinners suitable for different classes of the community.

The various specimen trays of invalid and fruitarian diet exhibited by the Staff of the Lady Margaret Hospital (Fruitarian) were very instructive and interesting, being scientifically selected and most tastefully served. This institution is doing excellent work and deserves more public support.

Amongst the novel food specialties exhibited, some of which are mentioned in another column, the most noteworthy that I came across was Mapleton's Fritter Mixture. This is a carefully blended granulated nut-meat compound which, when cooked in the form of rissoles, cutlets or sausages, and served with gravy, is very savoury and toothsome—being in fact, a perfect substitute for flesh, both in flavour and consistency. It supplies a need that is felt in many homes, as it can be served very quickly and without much trouble.

### Athletic Notes.

Three fruitarian cyclists, F. H. Grubb, J. W. Kirk and Arthur Stewart, have been chosen by the National Cyclists' Union as members of the British team for the Olympic Games at Stockholm, and the following Victories, amongst others, by fruitarians, have been won during the past quarter.

On April 27th, at Edinburgh, W. Kolemäinen, the professional running champion, conceding starts in the One Mile Handicap up to 120 yards, won a grand race by ten yards, in 4 mins. 31 secs.

On April 22nd, J. W. Kirk, despite delay caused through a puncture, lowered the Road Records Association's unpaced Edinburgh to York cycling Record by 39 minutes, completing the distance in 11 hrs. 14 mins. On the same day, L. C. Palmer, from scratch, in the North London C. C. 25 miles cycling handicap, did fastest time 1 hr. 11 mins. 48 secs., winning the handicap outright, and beating the next best competitor's time by 7½ minutes.

On May 11th, at Aston, Birmingham, F. H. Grubb was successful in the Three Miles Olympic Pursuit Cycling Race, winning, jointly with Leon Meredith, in 7 mins. 4½ secs. And C. Davey, in the Croydon C. C. 25 miles Cycling Handicap, did the remarkably fast time of 1 hr. 7 mins. 49 secs., this being a Record for the course. Davey averaged over 22 miles per hour for the distance.

At Durban, Natal, on the 23rd May, Stanley Cockerell (a strict vegetarian for 13 years), won, for the second year in succession, the Tennis Tournament for the Allison Cup, easily defeating the S. A. Champion, the Rev. T. Richardson, by 6-2, 6-3, 6-2.

On June 19th, F. H. Grubb, broke the Brighton and back unpaced cycling Record by 2 mins. 33 secs., covering the 105 miles to and from Hyde Park Corner in 5 hrs. 9 mins. 41 secs. The hundredth mile was completed in 4 hrs. 57 mins., and the last five miles in 12 mins. 41 secs.

In the Senior Cross Country Race of Wycliffe College, Stonehouse, Glos., over a five miles course, involving a 500 feet climb of the Cotswolds, the winner, E. W. Bladwell, 16 years of age, was a life vegetarian. More youthful than many of his rivals, he was freshest at the finish. Five out of the first seven home were members of the 'vegetarian tables.' In the open Rifle Competition at the same College, the vegetarians secured first and second places.

\* \* \*

A recently issued book entitled "The Natural Food of Man," by Hereward Carrington (C. W. Daniel, 7/6), is an important addition to the literary

armoury of the food-reformer. It demonstrates from almost every standpoint, and in a most convincing and scholarly manner, that the original, best, and natural diet of mankind is fruit and nuts. A few extracts will be found on page 59, but the value of this book largely consists in its wealth of reference and scientific information.

Another useful but smaller book on the same subject is "Man and his Food," by E. J. Hunt, with an introduction by Dr. Alex. Haig, F.R.C.P., M.D. (R. J. James, 1/- net).



**England's  
Need.**

It is high time that every British subject began to think about the urgent needs of his Country and to do something to save it from the disasters that threaten so ominously. For we are suffering from a dearth of practical statesmanship—with the result that wire-pulling, log-rolling and political trifling with the destiny of our Empire are bringing us ever nearer to some great national catastrophe.

Physical deterioration, decay of patriotism, incessant warfare between workers and employers, increase of disease, poverty and lunacy, neglect of agriculture, love of pleasure and hatred of discipline, and the menace of powerful foreign foes, call for administration of the ablest and most far-seeing sort, and immediate steps to set our national affairs in better order.

Instead, however, of our legislators taking the situation seriously, they are fooling away precious time in Parliament—apparently bent on mere party warfare and a policy of destruction which includes both Church and State, as well as National Credit, Public Confidence, and the future welfare of our Race. And the misguided people of this Kingdom seem content to have it so, because they fail to discern the signs of the times and will not listen to those who declare to them the truths that belong to their peace. The 'handwriting on the wall' is unmistakable, but being misled by demagogues, they will not heed.

One of the most urgent of our Social problems is that of our neglected agriculture. I earnestly recommend our readers to obtain Sir William Earnshaw Cooper's book "Britain for the Briton," which deals impartially and exhaustively with it. Although first published at 10/6 (Smith, Elder & Co.) its importance as an educative influence was soon recognised, and a cheap popular reprint was brought out by the *Sheffield Daily Telegraph* (price two pence, 3d. post free), copies of which can be obtained direct from its publishing offices, or from our Headquarters if more convenient to our members.

Our Hon. Treasurer has studied this subject for many years, and has written standard works upon it that are teeming with important facts—too long unrealized by the Community. Among the results of this neglect to grow our own food which he emphasizes, are the following:—

1. Phenomenal poverty of the masses, unparalleled in any civilised State.
2. Abnormal unemployment; widespread, increasing and disastrous.
3. Exhausting emigration, which drains the Country of its virile strength.
4. Social discomfort, economic failure, and economic trouble.
5. Socialism as a menace to the Commonwealth.
6. Four-fifths of our arable land out of cultivation and under grass, so that many millions of our population who might be supported by agriculture, are forced to overstock the manufacturing labour market. In all other countries the agricultural industry employs and supports more 'hands' than all other industries put together, whereas in Britain only 2,262,452 are thus employed. Since 1853 more than 15,000,000 of our best citizens have been driven to emigrate because our land is uncultivated, and national weakness exists in consequence. And we depend upon foreign imports for our food—a terrible danger in case of war.

Sir William also sounds a much needed note of warning concerning our unpreparedness for national defence, and the necessity for the enforced physical and military training of our young men who have not sufficient patriotism to voluntarily fit themselves for this duty. He says:—

"Irrespective of the economic danger arising from a destroyed agricultural industry, none of us can get away from the three following facts, namely:—

That the insular security of these Isles of ours is jeopardised by the altered status of European sea-power.

That the invasion of our country by a foreign power has become possible; a fact admitted by both naval and military experts.

That Great Britain and the British Empire do not stand upon the firm foundations of fifty years ago. The Mother-Country is in danger, and it is the manifest duty of the "Sons of Empire" to render her the necessary aid.

The Commonwealth demands adequate means of National defence, and, irrespective of party considerations, it is the duty of the Electorate and the People to voice their demand in no uncertain tone to whatever Government may be in power, Radical or Unionist."

\* \* \*

Good news has been coming in from many parts of the world and the demand for our educative literature fully maintained. Like leaven in yeast our ideals are steadily influencing the thought of progressive men and women in every land.

Mr. B. P. Madon, one of our Members in Bombay, in conjunction with some of his Parsee confrères, is about to found a number of Food Reform Restaurants in that great city in order to further the Cause. I wish the project every success and hope they will receive hearty support in this work from many of our Jain comrades who are members of the O.G.A. This practical method of pointing the better way of living should do much to advance the Ideals which we mutually promulgate, and to hasten the day when the cruelties of the slaughter-house will be abolished.

Dr. Wu Ting Fang, the late Chinese Ambassador to the United States and now Minister of Justice of Chinese Republic, has sent a donation to the funds of the Order and his best wishes for the work we have in hand. He says that when political conditions in his native land have become more settled and he is freed from his labours for the regeneration of China he hopes to do more for the Cause. Already he has established a Chinese Food-Reform Society, which has 300 members, and is opening Restaurants.

Among the many recent Colonial visitors at our International offices, Mr. William McLarty, ex-member for Durban in the Natal Legislative Assembly, gave me hopeful accounts about our Movement in South Africa. He unhesitatingly declares, like many others, that he has received the greatest benefit from our reformed diet, and that as a result of a few months experience of it he has eliminated his physical troubles, and already feels many years younger. The severest physical exercise does not distress him now, and his mental perception has increased in clearness. Mr. McLarty has now returned to his manifold activities in Natal, and will, I trust, be a powerful missionary for the good Cause in that country where many converts have already been won.

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement:—

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Notwithstanding the generous donations made by Sir William Earnshaw Cooper and Captain Walter Carey and Mrs. Carey, our Exchequer is still empty and our propaganda has to be restricted accordingly. The cost of maintaining our International Offices and a Staff capable of dealing with a very large mail, every day, and with the business details of our printing, advertising, publishing and accountant's Departments is necessarily considerable. To this has to be added the cost of printing, postage and stationery, and expense connected with Meetings, &c. The Council therefore hopes that wealthy friends who realize the importance, and the *ultimate results* of this work, will generously support it by substantial gifts—so that *extension* of effort, instead of *restriction*, may be possible in the 54 Countries in which our influence is already being exerted.

No other Society in existence is, with so small an income, exercising so great an influence calculated to prevent and lessen suffering and to improve social conditions—all literary, platform and administrative labour on the part of its Members being gratuitously rendered, and all lectures, including those of medical men, being freely given. A few thousand pounds would enable this world-wide Movement for the establishment of the most beneficent Reformation of modern times to be immensely increased—with the result that hundreds of thousands of men and women would be saved from disease, loss and sorrow, and a vast diminution of the volume of animal pain would take place. The leaders of this Cause, who give their time and strength to it without stint, would also be able to work more efficiently if thus relieved of anxiety concerning financial responsibilities in the immediate future.

## Humane Teaching for our Children.

By OLGA LAZARUS.

**N**o love is greater than that which a mother bears towards her child. She would shield it from every sorrow, protect it from every pain, and sacrifice much in order to give it even a transient pleasure. It is, of course, well that we should do all in our power to make the first few years of life as happy and as bright as possible, but while endeavouring to give our little ones a cloudless childhood, let us remember that true happiness is only the outcome of a deep and loving

sympathy with everything that lives and breathes and moves, and which is for ever prompting its possessor to do little deeds of kindness and to utter little words of love.

It is strange how cheaply many of us hold life. We would not dream of allowing our children to destroy anything that is of material value, and yet some of us only smile indulgently when we see them kill insects and rob nests of their eggs. Most costly things may be replaced, but a life that has been destroyed has passed for ever from our ken. And is it well that our children should, when they grow up, lay more value on the works of Man, than they do upon those which have been fashioned by the Divine Hand?

Many mothers who do not correct, or perhaps, it would be more fair to say, do not observe their children when they slay or torture God's creatures, would be horrified if they were accused of planting the seed of cruelty in their little one's hearts. And yet do you think, that girl or boy who can watch a living bird or animal writhe in agony under its hands, will grow up with a heart that is over tender to the sorrows and sufferings of mankind?

"But," some mothers will reply, "what can we do with our children when they are in the country. We cannot always be nagging at them, and they must amuse themselves?"

Yes; of course they must, and nothing is more morally deteriorating to anyone than constant nagging or bullying. People, whether small or grown up, will not be *driven*, but they can easily be *led*, and children may be taught Humaneness in two ways.

The first is by that quality which lies deep buried in the human heart—the love of *power*.

This is at the bottom of many of the cruelties that so many children thoughtlessly inflict upon animals. It arises from the feeling: "I am stronger than you," and like the untrained savage, the child at once proceeds to demonstrate the fact by brutality. But once make the child realize that it is indeed more powerful than many animals, but that its strength, like that of the heroes of the

fairy-tales of old, must be used in order to protect the weak against the strong, then, when this fact has been well understood, not many children would care to abuse, or rather make an improper use, of this strength of theirs.

Let us, however, never forget, that more powerful than any words, is the force of example. And it is utterly useless to tell our children to be kind and merciful towards animals, unless they see that we ourselves are the same. Children's eyes are for ever watching the actions of the "grown ups" and they will not be mightily impressed by any moral teaching on humanity, if they see that we ourselves wear bird's wings on our hats, and hunt animals to death for our amusement.

But there is yet a more potent way of making our children humane, and that is by playing upon the child's passionate love for the *wonderful*. That is the secret of the glamour which fairy-tales exercise over the child-mind. Nothing is too great, nothing too difficult for a fairy to do. But must we go to an unknown and imaginary land in order to bring Wonderland before our children? Surely not. We need but pass from our own homes into green lanes and shady woods, and there, in front of our very eyes is the Fairyland of Living Things, governed by no unreal fairy, but controlled and watched and guided by the God of Love Himself.

If we try, we can, by the illustration of a few humble lives that buzz, sing, fly or crawl around us every day, take our children with the golden light of love and understanding in their hearts, into that great realm of Nature who is for ever "singing a more wonderful song or telling a more marvellous tale." And when the summer days are over, and we can no longer wander about the fields or woods, there are tales to be told as we sit around the cosy fireside, of those sweet singers who are perishing of cold and of hunger outside.

Our difficulty will not be in finding illustrations, but in selecting them; for in Nature, the story of one weak little life is as wonderful as that of another. Though bewildered by the vast storehouse of life from which we must make our choice, we need not despair, for though the human mind may fail, the human heart cannot. And I know that if only mothers, teachers and guardians of our children will place their whole faith and reliance upon the innate goodness and love that lies within the child-soul, then no matter what nature story is told or shown them they will, in time, if properly instructed concerning their love of power and of the wonderful, be utterly incapable of committing a cruel or a thoughtless action. For Cruelty and Hatred are foreign to the first great plan, while the highest heavens are built of Love and Mercy.

There is one kind of patriot that waves a flag. But a far higher kind is the man who blushes every time he sees a neglected child. DR. GARNETT BAKER.

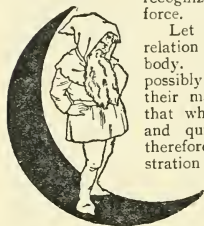
Keep close to duty. Never mind the future, if only you have peace of conscience, if you feel yourself in harmony with the order of things. Be what you ought to be; the rest is God's affair. AMIEL.



## Man as Creator.

By L. HODGKINSON.

**T**here is really no subject so important at the present day as those strange psychic powers latent within man and now beginning to be recognized in their mysterious force.



Let us consider them in relation to the health of the body. This is only one and possibly the least wonderful of their manifestations, but it is that which is most practically and quickly apparent and is therefore useful as a demonstration for those who know little of the marvels of psychic science.

It may be assumed—since we have travelled far beyond the stage of Huxleyan Materialism—that behind the visible Universe lies the Thought that creates it—or rather, did not create it as a magician might, with the stroke of a wand, but inspired it with an indwelling thought which caused its own gradual unfolding or evolution. Readers of Charles Kingsley's beautiful "Water Babies" may remember that when the small hero finds the goddess who makes all the lovely lives of air and ocean, he expects to find her cutting, snipping and contriving—busily making the various creatures who stream outward from her workshop. Instead he finds her absorbed in supernal calm and contemplation, her chin propped on her hand, gazing down into the ocean depths.

"But don't you make things?" he asks.

"No," she answers, "I make them make themselves."

That really is the whole thing in one phrase. The creative thought behind the Universe inspires everything it creates with a portion of its own creative intelligence, so that it may in turn make itself into ever newly developing forms, and also create fresh thought-forms in all that come within its creative sphere. Therefore we may each and all know the joy of the Creator on the seventh day, when he saw that his work was good, for we each and all are the microcosm that reflects in its small being the powers of the macrocosm in whose being worlds may be but cells small as the leucocytes in our own bodies.

Now let us see how this works out in relation to health. This creative intelligence within us moulds the body. It would do it beautifully—superbly—if it had not to work against the often mistaken impulses of the intellectual intelligence.

We see it at its work, comparatively untrammelled, in the life histories of the animal world. One part of its manifestation we call instinct. In the animal world, roughly speaking, it moulds the body in conformity with the ideal ancestral type. In a herd of deer it will be found that the lissomeness

of line, swiftness, grace, which are the creative thought in relation to deer are, as a whole, presented in every deer of the herd. They are true to type. The creative intelligence behind the deer-form and working in them all is unhindered in its work by the self-assertive reasoning faculty which man has developed in his evolutionary ascent from lower forms.

Take also the lower forms of life. Sir William Barrett, following the beautiful experiments of Professor Poulton, F.R.S., points out that caterpillars can more than once in their lifetime change their colour to suit their surroundings and thus ensure their safety. If one half of a set of certain green caterpillars have black twigs placed among the leaves on which they feed, and if the other half have some white paper spills placed among the leaves, most of the former will become black and of the latter white. This is attributed to a nervous stimulus excited by the particular colour acting upon the surface of the skin. But does this explain it? Not in the very least. We can only say it appears that the caterpillar has an inherent power of transforming itself consciously or unconsciously within certain limits into what it is best for its conditions that it should be.

Sir William Barrett proceeds to say that he thinks biologists have too long closed their eyes to the psychic factor in evolution. I think there can be little doubt that such a factor exists and is often dominant.

There is a collective or racial spirit manifest through the individual which determines the upward or downward trend of a species and either adapts them to their environment or destroys them.

If all this be true it follows that we are each of us individually and racially creators. What we think, and what we are, creates fresh thought forms in all within the radiation of our influence. This is the Logos—the Reason, Thought, Word (for it may be translated by any of these names, which indeed are fundamentally the same) that was in the Beginning and from which all Life springs.

All day long the silent or vocal force streams away from us into fresh thought. All day long we transform ourselves and others temporarily or permanently into ever-changing shapes. We cannot choose but create, but we do it idly, ignorantly, often recklessly. Should we not then be conscious and logical creators? I contend that we should create consciously, intelligently, and to a certain standard. That standard should be what Plato defines as beauty in the inward and outward man, and if this beauty is visualised, first for ourselves, then (with strengthening power) for others, we shall see the work of our minds and know that it is very good.

The practical steps to such conscious creation are threefold. First concentration, second relaxation, third self-projection. These can only be gained by practice, the first essentials being perfect equipoise of nerves, quiet, and clear certainty as to the object in view.

With these in our possession I believe it is difficult to set limits to any right purpose (by "right" meaning what tends to the advancement of

ourselves or others) that it is desired to accomplish.

Those who are abstainers from the more violent and coarse forms of food—foods which involve the taking of life—will understand me when I say I believe that the more natural, simple and beautiful ways of supporting our animal life have a powerful effect in clarifying and strengthening these psychic powers which are so deeply allied to Nature.

This may partly be because the simpler foods give equipoise to the nerves and therefore calm the surface storms of the temperament, affording more possibility of re-collection, and placing the mind under a stronger control. It may also be that these foods of blood and pain and cruelty have some dulling effect upon the brain-cells, acting probably through a vitiated circulation.

But be the reason what it may, experience teaches us that it is the saints and thinkers of all races and religions who appear most readily to develop these gifts and to perform the so-called miracles of psychic intuition. Such persons are almost invariably those of extremely abstemious life, who are impatient of luxury, and followers of the true asceticism which gladdens itself by discarding many things that under fine sounding names are in their essence burdensome.

Therefore as the simplest way to the first development of these powers, I should say discard these brutal foods which cloud the inward vision, and in all things be moderate. Secondly, set aside a certain part of the day, never to be missed, for self-recollection. Adopt an attitude which best enables you to forget the existence of the body, and then in perfect quiet, concentrate on the thought of *Power*.

No doubt there will be difficulties at first. We think after such a rambling fashion—if indeed it can be called thought, that there is effort in the act of concentration. We want things so feebly. To attain, it is necessary to want them with passion. But it must be remembered that the highest wisdom that was ever made flesh and dwelt among us said, "Ask, and ye shall have," and doubted not of the answer. It is at least worth making the experiment. And, for the reasons already given, the health of the body is a very simple, practical one with which to begin.

Think only the thoughts of *health*. Never let the mind fix for one moment on the thought of disease in relation to yourself or to others. Visualise to yourself your own body strong, healthy, beautiful, and realize that it can be so, must be so, if the belief is strong enough to take on the creative impulse. Such thoughts pass in and out of prayer: They throw the mind into the right receptive attitude, and mould every fibre of mind and body slowly in conformity with themselves. No doubt in our poor humanity faith and concentration must sometimes flag, but there will be moments, and more than moments, of harmony with that which moulds the worlds, and in those moments it will become clear that there are planes of living where disease is a grotesque impossibility, and where perfection clasps us round.

I write perforce vaguely of these things, for in truth we have not yet invented the alphabet for them. Perhaps when we understand them in their fulness we shall need no alphabet at all, and there will be some transcendent power of communication as yet undreamed of. This may very well be. Meanwhile, in the simplest of all phrases, and in the weightiest monosyllables ever spoken on earth, one can but repeat, "Ask, and ye shall have." The truth of those words has been tested by millions, and never in vain.

## Hygienic Advice.

The Yokohama *Daily Herald* gives the following translation of the hygienic advice lately issued by the Japanese Health Authorities:

Spend as much time out-of-doors as possible. Bask much in the sun and take plenty of exercise. Take care that your respiration is always deep and regular.

Let the diet be eggs, cereals, vegetables, fruits and fresh cow's milk. Take the last named as much as possible. Masticate your food carefully. Do not eat meat more than once a day.

Take a warm bath every day and a steam bath once or twice a week if the heart is strong enough to bear it.

Put on roughly-woven underwear (cotton fabrics are preferable) and clothes; a comfortable collar, light hat of any material and well-fitting boots.

Early to bed and early to rise.

Sleep in a very dark and very quiet room, with windows open. Let the minimum of sleeping hours be six or six and one-half hours, and the maximum seven and one-half hours. In case of women a rest of eight and one-half hours is advisable.

Take one day of absolute rest per week, on which you must refrain from even reading and writing.

Try to avoid any outburst of passions and strong mental stimulations. Do not overtax your brain at the occurrence of inevitable incidents or of coming events. Do not say unpleasant things, nor listen, if possible, to disagreeable things.

Be married! Widows and widowers should be remarried with the least possible delay.

Be moderate in the consumption of even tea and coffee, not to say tobacco and alcoholic beverages.

Avoid places that are too warm, especially steam-heated and badly ventilated rooms.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting on opportunity of doing a kindness, or speaking a true word, or making a friend. *Ruskin.*

## Simple Diet in all Climates.

By CAPTAIN WALTER CAREY, R.N.

I wish to record some of the practical results of carrying out simple diet ideas under different conditions of climate, as observed by myself during my life in the Navy. By simple diet I mean food that is obtained without killing or cruelty, and which consists chiefly of fruits and cereals.



To consider this matter one must have some standard of physical fitness for purposes of comparison between those who live on simple food and the ordinary flesh-eating English people. The most satisfactory standard would be to take the first 300 or 400 people you meet

in the street and drop them down in various places and climates with their flesh-foods, and compare them with the simple dieting natives. That, of course, is impossible, therefore I propose taking as a standard the highest type of physical fitness to be found in the British Isles, viz., that of the crew of a British man-of-war.

There are several reasons why this should be so. (1). The crew are all picked specimens. They join as boys. The examinations for entry to the Navy are very stiff, both for educational test, for height, chest measurement, and general fitness, so only those who think they are quite fit present themselves, and out of these candidates less than 50 per cent. are accepted. (2). Those entered, pass into a healthy, regulated life, with lots of exercise, which is so important for flesh-eaters. Their education and training continues, for in our ships the sailors are always learning gunnery, torpedo work, steam and practical knowledge of all sorts, and they have discipline (people who have the misfortune to be brought up on shore do not get this last advantage). (3). The crew are also all young men, very few serving as far as the age of 40. (4). If anyone gets unwell there are the ship's surgeons to look after him, and if the case is serious, he is removed to one of our Naval Hospitals, which are found on all stations, and the man's place in the ship is filled up from the nearest depot.

So we get a very high standard of health, and if in contrasting it I can shew that it does not come up to that attained by simple dieted people it will strengthen the case for Food-Reform. We have then our crew under very good conditions for the comparisons we require, they are all flesh-eaters, and wherever the ship goes, uncommonly good arrangements are made by the authorities to keep them supplied with the food to which they are accustomed, just as though they were in England.

As a boy I was brought up to believe many things which I have since found to be untrue or

merely superstitions. One of these statements was that flesh-eating was necessary, and that a strong Englishman was equal to three foreigners, due, of course, to the "roast beef of Old England," whereas foreigners lived on foods giving less strength and were naturally weak. This statement and explanation seemed all right as long as one remained in England.

So it was rather a shock to come across exactly opposite facts on one of my first voyages. The Mediterranean Fleet had moved close to Constantinople; the ship I was in, the *Agincourt*, was one of the early heavily masted ironclads, whose masts and sails were used partly as an auxiliary to steam, but chiefly on account of the excellent training they provided for the muscles of the ship's company, by the continual heavy work due to weather conditions, supplemented with endless drill, turning the ship into a sort of glorified gymnasium, which most certainly kept the crew of about 950 up to the highest point of strength and activity.

One was therefore very much surprised, on landing, to see individual Turkish porters carrying enormous and heavy loads that three of our men would have found difficulty in lifting. These porters wear on their backs a sort of leather saddle, which with their shoulders form a small platform; to pick up a load the porter stoops and backs up against the middle of the package, which is then tilted forward, balanced, and the porter rises and walks off.

They are simple-diet feeders; their food, bread, cheese, figs, dates, melons, grapes, and other fruits that are abundant, and they drink water. The Constantinople boatmen are the same type of exceptionally strong men.

It happened that the Turkish Army was encamped round Constantinople, surrounded by the Russians, the time being the close of the Russo-Turkish War, and the treaty of San Stefano; so one saw a good deal of the Turks, and the following is what two London papers said of these Turkish soldiers:—

The *Standard* of 1877 says:—"As a member of a warlike race the Turk is without equal in Europe in health and hardiness. He can live and fight where soldiers of any other nationality would starve. His excellent physique, his simple habits, his abstinence from intoxicating liquors, his normal vegetarian diet, enable him to support the greatest hardships, and to subsist on the scantiest and simplest foods."

The *Daily News* of 1877 says:—"Low stature is the exception in the Ottoman Army. These men of herculean form are endowed with fabulous sobriety: they drink no intoxicating drinks, and seldom touch meat."

Another very strong point about these soldiers was their good temper. If you could have seen the way they were bullied by some of their officers when at drill, as I did for 8 months at Gallipoli, you would understand what I mean. But "Good Temper" is one of the characteristics of simple-life people and quite natural when you think about it, because your flesh-eater, the "roast beef of Old England" man, very often suffers from dyspepsia, especially in hot



weather, and indigestion causes bad temper. Simple-diet people escape this trouble, and are therefore very much pleasanter to deal with.

I spent nine years in different ships, on and off, in the Mediterranean, and wherever one went one saw men of various nationalities living on bread, cheese, dates, figs, grapes, oranges, melons, cereals, and vegetables, in fact on whatever happened to grow best in their country, and just as physically fit and in some cases very much stronger than our hardy sailors.

Before leaving the Mediterranean I wish to say a few words about Malta Fever. In the battleship *Collingwood* the crew numbered about 500, and for some months we had over 300 officers and men ill with Malta fever, and the ship as a fighting machine completely disabled, as the sick could neither be removed nor replaced. Now my point is this: Malta fever is neither infectious nor contagious, therefore if in a ship 300 out of 500 get it, one ought occasionally to find in a similar way towns and villages with the majority of the inhabitants down with fever. But you do not find this: the simple-life people of Malta get little fever, whereas we flesh-eaters caught it wholesale. At one time one half of the battleships of the Mediterranean fleet were disabled from this cause.

One way out of the Mediterranean is through the Suez Canal and Red Sea, and in the great heat you will see simple-diet people doing hard work of different kinds whilst the flesh-eating English are reclining under double awnings, flattened out and gasping for breath.

India is more a soldier's country than a sailor's and I have never visited it, but I have met retired officers who, after many years' service in India, come home broken in health and temper: yet the simple-life native does not break up in this way, nor do English officers and others who when in India live very abstemiously, avoiding flesh foods and alcohol. It is another case where beef and alcoholic drinks are the cause of physical unfitness and bad temper.

Xmas dinner at Singapore, flesh-foods, plum-pudding, etc., three miles from the equator, with the thermometer at about 100° is an ordeal I have several times passed through, and even in those days felt there was something all wrong about it. And on going on shore one was glad to hire a native chair whose bearers being simple-diet people did not mind the heat. It is an instructive picture: the exhausted flesh-eater perspiring with the exertion of existing, lounging in the chair under an awning, carried at a swinging pace by two stalwart natives who live on fruit and cereals.

From Singapore to the far North of Siberia is the land of the simple-life as far as food is concerned, for practically the whole continent of Asia is vegetarian, and at first there seems something strange at every place you go to, until you realize the cause, which is that one sees so few animals, and then only those used for agriculture and transport.

The reason why there are few animals and why flesh is not used for food, is, I think, a religious one. The great religions of the East teach that cruelty is not only wrong but foolish, since owing to the

working of a spiritual law, anyone who causes pain or suffering will at some time in the future have returned to himself an exact equivalent of suffering in some form or other.

They also teach kindness and benevolence to all beings: exactly the same teaching as is given in the New Testament. But in the East people have a way of bringing their religion into everyday life.

Another thing which is very odd to our ideas about these vegetarian countries, is that one never sees a drunken person; which is accounted for by the fact that simple-life food causes a distaste for alcoholic drinks. Or to put it the other way, flesh-food produces a craving for drink.

Hong Kong is another place that Europeans find very trying, especially in the rainy season when you get continuous rain for weeks, and many officers and men are invalidated home; but the native who lives on once-milled rice seems unaffected. Up the Yangtse river I have seen the whole crew weak, unfit and ill, and yet the natives both on board and on shore were thriving.

Further North there is not much to choose between the native and the ship's company in the way of fitness, but if you go as far north as Manchuria the simple-life people there are far away the most powerful. It is again a case like at Smyrna and Constantinople of one *foreigner* being equal to *three strong Englishmen*, and that in a climate which we find most healthy.

Then there are the Japanese, non flesh-eaters, hardy and athletic. Everyone will remember how they outmarched the other nations in the expedition to relieve Peking, and their record in the war with Russia shewed what a simple-diet nation can do. Let me quote a military expert:—

"The Japanese infantry soldier can carry more and march longer than the soldier of any other country. His miraculous power of covering long distances at a running pace (carrying a service kit of 60lbs.), was testified by every war correspondent in Manchuria." And to my mind the most remarkable characteristic of this simple-life nation is their wonderful cheerfulness and good temper.

I think by now you will agree with me that the idea that flesh-eating is necessary for strength and physical fitness is all nonsense, as proved by the millions of people we have been considering. The conclusion is: if you wish for health, physical fitness, and good temper all your life, and most of us want these things, the best way to obtain them is to give up flesh-eating, and live the simple life, intelligently and thoughtfully adjusting the food to the particular climate you are in.

Here in England where we get spells of most climates, the food question requires special attention; flesh-food, besides being unworthy of civilized and humane people, cannot be adjusted to suit these variations of temperature and weather in the easy and practical way possible with simple-life foods, to say nothing of the danger of introducing animal disease and waste products into the system. So for every reason it is better to live the simple life, varying the diet according to the season, the weather, and one's occupation.

## By the Way.

C. M. T. writes to say he disapproves of such "fussiness" as condemnation of the use of "polished" rice. It is well not to be fussy, but it is extremely foolish to close the eyes to the march of knowledge on any point. Health is a matter of Empire, and though an occasional rice pudding in England may not matter much it should be remembered that millions of our fellow subjects make rice their staple food. Besides, in any case, it is always folly to eat a food robbed of its essentials. Only the best is good enough. The polished or thrice-milled rice has been robbed of its gluten and phosphates which build up muscle, brain and nerve, only starch remains—just as in the similar case of white bread. The strong Eastern races live and work on the whole rice, not on the emaculated grain, and the people of this country should buy the same if they want their children to avoid physical deterioration.

I hope that as many of my readers as were in London attended the Simple Life Exhibition at the Caxton Hall from 26th to 29th March. The weather was delightful, and it was a centre of great interest. Many well-known speakers gave addresses. I was really surprised, in making my round, to see how every year the food question is simplified for us and what excellent preparations are put at our disposal.

The Order of the Golden Age, had, of course, beautiful exhibits of cooked dishes and complete dinners, and these were appreciated by the numerous visitors. I was much struck too with the novel cooking appliances at some of the stalls. They were clean, ingenious and cheap in the extreme,—and this is a much more important department of domestic hygiene than is commonly remembered.

The "Lessons to Bachelors" or the arts of cooking, mending, and so forth, were a very good idea. I have never been able to see why it is a point of honour with the average man to have one side of his brain uncultivated, and that, one of the most practical sides and the most necessary to his own comfort.

There were many interesting exhibits at the exhibition and I regret that space permits only the notice of so few of these that I must pick out the ones I think most important for my readers.

First there were many new and old nut butters and margarines. If there is a persistent and regrettable mistake made by food reformers it is that of not taking sufficient fat in their dietaries. It is one which I am always coming across, and it stands in the way of much of the success that ought always to attend this change of diet.

The vegetable fats and oils are infinitely more digestible than even butter and cream, and should be freely taken, especially by children. Among these Vytalle Oil, so long established and well-known, deserves mention, because its purity can be trusted, which is more than can be said for that of many of

the olive oils on the market. I may say the same of the Vytalle Oil Co's "Orange Flower" Honey. This is excellent for children. In my opinion the less sugar they are given the better. But good honey is a natural food for a child and a delicious sweetener for other dishes. I may next mention Welch's Invalid Port. I should not, of course, think of recommending anything alcoholic, but this is sterilised grape-juice with all the good of the fruit in it and each pint represents 5 lbs. of the best grapes. An additional point is that it contains no sugar, water, nor colouring matter, and makes a pleasant summer drink either alone or with water or mineral waters. This can be had from Dr. Welch, 61, Farringdon Road, E.C.

My readers always like to hear of the latest products of Pitman's Health Food Co., Birmingham. I think the Nut Meat Brawn is about as practical as it can be—it is entirely vegetable in its composition and is put up in an attractive vegetable jelly. I noted also a good Lentose Vegetarian Brawn to be had from Chapman's Health Food Stores, Eberle St., Liverpool. Both these productions are useful just now for picnics, etc. The Nut Margarine of the same firm is as good as it can be and it has the advantage of being milk blended, and therefore really nourishing, at the low cost of 11d. a lb. I might mention many other good things, but I have only left myself space for the information that my Special Biscuits, made of milk, and for the recipe of which I am so frequently asked, can be had at Mr. Shearn's Health Food Stores, Tottenham Court Road, W. He manufactures them after my own recipe, and since I have no rights in them and cannot be suspected of interested motives, I will say that I believe no such nourishing biscuits can be had anywhere else. They have received medical approval, and should simplify the question of sufficient or additional nourishment for everyone.

Yet a postscript. Those of my readers who like the uncooked foods are strongly recommended to visit the Simple Life Company at 411, Oxford Street, W. Then they will find their particular cult made delightfully easy. There is the well-known Laxative Bread (uncooked cereals and fruit juice)—the Protoid Salad Oil—made of fruit oils, and the Laxative Cereal Flakes—a good breakfast food. All these, and many more are worth a trial and should be known.

Maloja writes to ask if it is not true that skimmed milk has lost all its nourishment and is therefore worthless for children.

I am glad this question has been asked. No—it is quite untrue. Skimmed milk is nourishing because it contains the same amount of proteid as ordinary milk although the cream, which is not nourishing, has been removed. It is sold in the country at a penny a quart and even in towns at a very cheap rate, so it may be seen that a valuable source of nourishment is thus neglected. Of course I do not say it is *better* for children than the whole milk, for the fat which the cream affords is very valuable for them, but where economy is important this fat can be replaced in cheaper ways and they

still have the benefit of the nourishment which the skimmed or separated milk contains.

I have often, in giving addresses, said (and I will here repeat for the benefit of a wider audience) what an excellent cosmetic for the skin I have found the plain and simple nut oil which can be found at good food reform shops. I am prompted to this mark by the disastrous experience of two friends whose skin has in each case been gravely injured by two different highly scented and advertised toilet preparations. I cannot imagine how any careful person can run the risk of applying commercial preparations of unknown ingredients to the skin which is so porous and so highly sensitive to good and bad treatment. Plain nut oil which is guaranteed pure, is however very soothing and beautifying. For personal use I add to it a few other ingredients, but these are always mixed and prepared at home, and I go about the world marvelling at the multiplicity of the expensive preparations put before the public under such tempting forms and high-sounding titles, and questioning mentally whether it is their result (combined with wildly wrong feeding) which is seen in the very unattractive complexions that are the rule and not the exception.

G. M. Y. writes to beg me to speak of the danger of the common house-fly. This can be done in a very short space. The house-fly cannot exist without filth. The eggs are deposited in filth. The female fly lays 120 eggs and in 12 hours these are 120 flies, each in a few days more to repeat the same process. Each fly can carry on its legs such germs as cholera, typhoid, diphtheria, scarlet fever, and deposit them where it alights. Each fly is therefore a possible and probable source of disease, and it is very likely that as knowledge increases we shall find many more obscure diseases traceable to the presence of these pests.

Ugly therefore as they are, some appliances for catching them are necessary in every room where they make their appearance. If the room is badly infested, burn pyrethrum powder. This stupefies them and they can then be destroyed.

But at the root of the whole matter lies cleanliness, for in houses which are kept clean and where the garbage is burnt or efficiently removed they do not readily appear. Unless of course there be careless neighbours, stables, or the private slaughter houses, which are the disgrace and danger of large towns at hand. Then, of course, the innocent suffer for the careless guilty.

It may be useful to mention an attractive Food Reform Summer School, to be held this year, at St. Michael's Hall, Lansdowne Road, Hove. It is organised by Mr. and Mrs. Massingham, proprietors of the well-known Food Reform Boarding Establishment, 17, Norfolk Terrace, Brighton, from whom full particulars can be obtained. It is to be of course a Holiday House, and the beautiful grounds, five tennis courts, and the nearness of the sea all lend themselves to this ideal, but lectures and discussions will also have their part, and there will be concerts and

other entertainments as well. I learn that Mr. Macbeth Bain will be one of the lecturers.

It is quite unnecessary to speak of the attractions of the delightful neighbourhood of Brighton, and all I need add is that the house is a very fine one, and that the prices are extremely moderate.

Among other sample foods and beverages sent me for trial is one called Sanum Tonic Tea (The Sanum Institute, 59, Edgware Road, London). It is made of medicinal Herbs, the chief of which is milfoil, an old fashioned favourite of the herbalists, which is said to be a good blood-purifier, and to remove waste matters from the system in a harmless way. Although somewhat bitter, it is worthy of a trial I think, and some of my readers would perhaps like to send to the above address for an explanatory circular.

L. M. asks what I think of prolonged athletic exercises as a strain on the heart. This is a very medical question and one which I should not answer on my own responsibility. But I find that medical opinion considers any undue strain on the heart very dangerous both at the time and afterwards. I find too it is considered that much depends on the method of training, and one doctor whom I have asked says that even this is not so important from the point of view of risk, as the whole method of life. He says that those who abjure the poisonous foods and drinks have much greater staying power and much greater recuperative power where strain is concerned. He says the Greek athletes were not permitted meat nor did they use it in daily life. They lived and trained on cheese, boiled grains and fruit, their drink was water. Now if one is told that greater feats have been achieved in the present day than are recorded of antiquity the answer is that it is not a question of feats but of what the result was to general health, and we do not find that the Greek athletes failed in health or longevity. Athleticism was considered an excellent preparation for the duties of the citizen and father. But the wise physician of the present day is apt to discourage a specialised athleticism, I find, except amongst those who live in the way I have indicated, and even then extreme caution is advocated with tests which will determine the actual powers of the subject.

Enlargement of the heart is more easily incurred than lost. The human body is not constructed for these heavy strains, and frequently collapses under them.

It is possible to live far more cheaply upon fruit and nuts, when they are in season, than upon any other foods—quite apart from the question of Health.

Fruits should not be cooked, but eaten raw, and upon an empty stomach or combined with nuts. Cooking ruins many of their most valuable properties.

Fruits exert a very cleansing and purifying effect upon the system. Their medicinal value should not be omitted from consideration. Were a fruitarian diet followed, humanity would escape nine-tenths of the ills from which it now suffers. This question of the prevention of disease by diet is a very important one.



## Novel Fruitarian Recipes.

### Baked Stuffed Tomatoes.

Remove the centre from half a dozen tomatoes, mince this and add some chopped parsley,  $\frac{1}{4}$  lb. grated nuts, 2 ozs. breadcrumbs, pepper and salt to taste and one egg. Fill the tomatoes with this mixture and bake for half an hour, first placing a small piece of butter on each tomato.

### Green Pea Galantine.

Pass one pint of green peas (cooked) through a sieve, add one small grated onion, some chopped mint,  $\frac{1}{4}$  lb. pine kernel nutmeat (first passing it through a mill), 2 ozs. tapioca, (which has been soaked overnight in cold water, pepper and salt, and  $\frac{1}{4}$  lb. breadcrumbs. Mix well and add 1 raw egg. Put into a greased mould or pie dish and bake in a slow oven  $\frac{2}{3}$  of an hour. Turn out when cold and serve with salad.

### Spinach Fritters.

Chop finely or pass through a sieve, 1 lb. of cooked spinach, season with salt and pepper and add the yoke of one egg and sufficient breadcrumbs to make the mixture stiff. Form into flat, round cakes, dip into frying batter and cook in boiling fat. Serve with a garnish of scrambled eggs.

### Green Pea Soufflé.

Pass some cooked green peas through a sieve, add pepper and salt, a teaspoonful sugar, a very little milk, and the yolks of 2 or 3 eggs, according to quantity of peas. Beat the whites of eggs till a stiff froth, add to the mixture and bake quickly in an oiled soufflé dish or small cases.

### Vegetable Marrow Fillets.

Cut a marrow into fillets, partly cook and allow to get quite cold. Dip into frying batter and cook in boiling fat. Serve with any cheese dish.

### Raised Pie (For Picnics, etc.)

Quarter 1 lb. cooked macaroni,  $\frac{1}{4}$  lb. cooked butter-beans,  $\frac{1}{2}$  lb. fried mushrooms, 2 onions chopped and fried, 1 hard boiled egg, 1 cup of tapioca (soaked overnight). Short pastry. Half a pound of chestnuts may be used instead of macaroni when in season.

### Special Raised Pie Crust (for above).

Line a raised pie mould with pastry made of half pound flour, 3 ozs. nutmeg, and  $\frac{1}{2}$  gill water. Fill up with alternate layers of ingredients, with pepper, and salt to taste, cover egg over nicely, decorate the top as desired, and bake for about  $\frac{3}{4}$  of an hour.

### Stuffed Vegetable Marrow.

Peel a medium sized marrow, and remove the seeds, keeping the marrow whole. Prepare the following stuffing:—

2 or 3 chopped and fried onions, 6 ozs. pine kernels (these should be ground and also fried with the onions), 6 ozs. breadcrumbs, pepper and salt, 1 chopped hard boiled egg, and 1 raw egg to bind. Fill the marrow with this mixture, and steam for half an hour to partly cook the marrow. Now place in a baking tin, cover with breadcrumbs, place some small pieces of butter on top, and bake for another half hour, until the marrow is quite soft, and a nice rich brown. Serve with brown gravy.

Louie Smith (Salon of Health Cookery).

## Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal is 153, and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

The Hon. Secretary would be glad if all who send Postal Orders or Cheques to the Offices of the Order, would make the same payable to The Order of the Golden Age and cross them "Harrod's, Ltd. a/c Payee only."

During the coming quarter the Lectures at our International Offices will be discontinued, but they will be recommenced in October. The first one for the Autumn Session will be given by Lady Emily Lyttons, on Oct. 2nd, at 3.30 p.m. For the full Syllabus see the *H.G.A.* for October.

The President and Council of the Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane persons in connection with their endeavour to humanize Christendom, and to lessen the sum of Pain, Disease and Suffering in the world. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound Volumes of *The Herald* for 1910-11 (together) can now be supplied. Price 4/- Our Friends are invited to procure copies for their Library tables, and for presentation to Public Reading Rooms, Institutions, &c.

Volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are still obtainable. Price 4/- post free. Also Volumes for the years 1906-7 (bound together and containing a photograph of the Editor). Price 4/-. The Volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

Publications of the O.G.A. can be obtained locally in India from Mr. Keshavlal L. Oza, Golden Age Villa, Veraval, Kathiawar.

This Journal is regularly supplied (gratuitously) to Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, Hotels, etc.

## Publications Received.

*The Natural Food of Man.* By Hereward Carrington. (C. W. Daniel, Ltd., 3, Amen Corner, E.C. 7/6 net.)  
*Studies in Jacob Bohme.* By A. J. Penny. (J. M. Watkins, 21, Cecil Court, W.C. 6/- net.)

*The Great Initiates.* By Edouard Schure. 2 vols. (Wm. Rider & Son, Ltd., 164, Aldersgate St., E.C. 7/6 net.)

*Man and His Food.* By Edmond J. Hunt, with Intro. by Alexander Haig, M.A., M.D. (R. J. James, Ivy Lane, Paternoster Row, E.C. 1/- & 2/- net.)

*How I Lived on 3d. a Day.* By F. J. Cross. (6d. & 1/- net.)

*Your Inner Forces.* By Swami Mukerji. (L. N. Fowler, 7, Imperial Arcade, E.C. 1/- net.)

*The Garden of Adam.* By Alice Brunton Aitken. (John Ouseley, Ltd., Price 2/- net.) A novel in which a vicar expounds the principles of a pure diet.

*The Mysticism of Colour.* By Finetta Bruce. (Wm. Rider & Son, 164, Aldersgate St., E.C. 7/6 net.) On the meaning and value of colour, the aura, &c.

*A Modern Crusader.* A Dramatic Pamphlet in three acts. By Florence Edgar Hobson. (A. C. Fifield, 13, Clifford's Inn, E.C. 4/- net.)

*The Hunted Otter.* By Joseph Collinson. 2d.

*Horse Racing—a Cruel Sport.* By Ernest Bell. 2d.

*Cruelties in Dress.* By Jessy Wade. (Animals' Friend Society, York House, Portugal St., Kingsway, W.C. 2d.)

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Societies and Organisations interested in this movement, and desiring to be represented by a Lecturer, are invited to communicate with the Secretary, to whom, or to Mr. and Mrs. Massingham, all communications should be addressed at BENARES HOUSE, Norfolk Terrace, Brighton.

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At the request of many of our friends and patrons, and as an incentive to those who wish to start a Fruitarian or Vegetarian dietary, but who are somewhat at a loss to know quite which foods to commence with, we are having special parcels of assorted foods made up to meet the difficulty.

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